Nehushtan.

OR,

A ſober and peaceable Diſcourſe, concerning the Aboliſhing of things abuſed to Superſtition and Idolatry;

Which may ſerve as one intire, and ſufficient *Argument*, to evince that the *LITURGY*, *CEREMONIES*, and other things uſed at this day in the Church of *England*, ought neither to be impoſed, nor retained, but utterly extirpated and laid aſide: and to vindicate the *NON-CONFORMISTS* in their refuſal to cloſe with them.

John Wilson

Deut. 12. 2, 3.

Ye ſhall utterly deſtroy all the places wherein the Nations which ye ſhall poſſeſs ſerved their gods. — Ye ſhall overthrow their altars, and break their pillars, and burn their groves with fire, and ye ſhall hew down the graven images of their gods, and deſtroy the names of them out of that place.

Concil. Carthag. 5. can. 15.

Item, placuit ab Imperatoribus glorioſiſſimis peti, ut reliquiæ, non ſolum in ſimulachris, ſed in quibuſcunque locis, vel lucis, vel arboribus, omnimodo deleantur.

LONDON, Printed in the Year 1660.

Notarial Acts

A Policy and [illegible]
concerning the [illegible]
[illegible]

Which our Lord [illegible]

To the Sober and Ingenuous

READER.

IT *is the* certain *and* unqueſtionable *duty of every man in his* reſpective *place and calling, to endeavour to the utmoſt of his power, the preſervation and furtherance of true* Religion, *and the extirpation and aboliſhing of what ever is, or in probability may be,* prejudicial *thereunto. In* conſideration *and* purſuance *hereof, it is that I have penned this* Treatiſe; *wherein I have endeavoured from the ſeveral* Topicks *and* Principles, *from which* Divines *commonly argue, to evince that all* unneceſſary *things, by whomſoever brought into the* Church, *having been* groſly *abus'd to* Superſtition *and* Idolatry, *and by virtue thereof being apt to* ſcandalize *and* offend, *are for the neceſſary preſervation of the* ſyncerity *of Religion, the* ſafety *of mens Souls, and the* peace *of the Church,*

to be abolished and laid aside. This I know, those who are in love with Popish *customs, and stand ill affected to the carrying on of the work of* Reformation, *will look upon as Doctrine savouring of* Novelty, Singularity, *and* Schism; *but it is so far from that, that divers as learned, sober, judicious* Divines, *as the* Protestant *Church hath afforded, have openly and constantly* maintained *it, and still as* occasion *hath been, had recourse to it, as an undeniable, standing* rule, *which none without incurring the* crime, *of* scil. principii, *may withstand, or gainsay. Nay,* some *of the most able and zealous defenders of those* scandalous *things we have amongst us, have found themselves so* perplex'd *and* tortur'd *with this very* Argument, *that they have expressly acknowledged it, the* chief *weapon made use of against them. Which I urge not, as if I thought this* sufficient *to satisfie all dissenters, touching the* validity *of it, but as that which I conceive may serve as a proper* expedient, *to allay* prejudice, *and make way for a more* ingenuous *and* can-

Tenenda est hæc *regula*, si quæ in abusum venerunt, &c. *Zanch.* vol. 2. col. 678. *Regula* est, adiaphora non necessaria, &c. *Rivet* vol. 1 p. 1346. Laudant religiosi Theologi *regulam*, adiaphora non necessaria, &c. *Wend.* Syst. Maj. *part* 2. c. 6. p. 1641. *Hooker* Eccl. Pol. l. 4. *sect.* 12. p. (*ed. noviss.*) 115.

did

did weighing of the caſe; which is all, that I can rationally either expect or deſire. I ſhall never ſolicit men to cloſe with this, or any other Principle, till they are firſt convinced, and ſatisfied of the truth and juſtneſs of it. That we muſt cloſe with the will of God, when revealed to us, there is no queſtion; but then we muſt do it, in that method that he hath appointed, and in ſuch a way, as is agreeable to the nature and order of the faculties and powers he hath beſtowed on us. We muſt not firſt cloſe with a Principle or Opinion, and then inquire into the ſoundneſs of it (that's prepoſterous) but we muſt firſt inquire into the ſoundneſs of it, and then according as the reaſon attending it do's more or leſs oblige us, cloſe with it. So that he, who laying aſide prejudice, allows me a ſerious and fair audience in the preſent caſe, and cloſes with what I propound in a way proportionable to the reaſon and evidence I offer to him, do's me all the right I can challenge from him. That this Argument, hath by men both of our own and other Nations, been heretofore urged againſt the Reliques and Monuments of

Superstition and Idolatry yet remaining in the Church, I readily grant; but by none that I know of, in so clear and full a manner, as the weight and usefulness of it calls for. Those who have gone the furthest, and said the most of it, have left it in straights and troubles, laboring under those obscurities and objections, which their handling of it in a transient way, in the midst of other Arguments, would not give them leave to deliver it from. Now these I have taken care to meet with, and endeavoured to dispel and remove. I have consulted Saravia; Dr. Burgess; Dr. Prideaux, Dr. Hammond, with others of the best Authors that I know of, who have appeared against it, and perused their exceptions, and there is not any, if I am not much mistaken, which I have not fully answered. If any upon their entring on the Treatise, and reading the several particulars, which I contend upon their being abused ought to be laid aside, think I express my self in too large and general terms, I desire them to weigh the Scriptures and proofs alledg'd: and in case those satisfie not, to suspend their censure

till

till they come to the limitations, and the answering of the Objections; in the management whereof, I have endeavoured to restrain preceding expressions, that seem'd too full and large, to their just extent and bounds (which I could not well do, before) and remov'd all scruples, and exceptions of any weight, that have prepesterously, or otherwise, been taken up against the present truth. The disadvantage it may undergo through the insufficiency of the instrument, in whose hands it is, to manage it in that exact way, wherein it should be handled, must needs be great. However, upon serious inquiry into it, and impartial weighing of what I find in, or I conceive may be, alledg'd for, and against it, I am very confident, that being duely wielded and improved, it will afford sufficient strength to batter down all the fortifications, those who preside in the Church, or their Assistants, can erect in defence of those abused and scandalous things which they do with so much zeal contend for, and with so much rigour impose on the Ministers and People of these Nations, to the begetting of most lamentable

discords

diſcords amongſt his Majeſties *Subjects, and the expoſing of us to the* certain *undergoing of thoſe* evils, *which the* peaceableſt *reception, and* higheſt *improvement of them, would never* countervail. *For my* own *part, I am ſo well* ſatisfied *with what I maintain, that were there no other argument againſt* Conformity *than this* one (*whereas it is well known there are* multitudes *more, which never* were, *nor never will, be anſwered any otherwiſe than the* Papiſts *anſwer us about other things of the like* nature, *that we have caſt off*) I *ſhould never*, I *think, be* Conformiſt. *But I ſhall not offer to* impoſe *my belief on others: let them* read, *and then do as they find* cauſe. *As for what ſome may alledge, that theſe matters have been* inſiſted *on long enough: it's a* frivolous *pretence, ſavouring of* lukewarmneſs *and carnal* oſcitancy. *How can it be imagin'd ſuch things have been* inſiſted *on long enough, when as they* ſtill *remain as* ſtumbling *blocks and ſnares to overthrow ignorant and unſtable Souls? We proceed otherwiſe, in matters of leſs* danger, *and* importance. *So long as the* wound *continues,*

nues, we apply the plaister; and so long as the fire remains, we cast on water. And if such constant sedulity, be allowable and necessary in lower matters, why should it not be thought so in higher? Let those who have power once remove offensive things out of the way, and we have done; but till then, they may make account that witness will be born against them. What opposition hath by good men been made against such things, what influence the retaining of them hath had towards the begetting of our unhappy distractions, who are to be blam'd, and what course is to be taken for our cure, I shall give you an account of, in those sober words of Cassander, a moderate and learned Papist. I shall not (saith he) deny but many in the beginning, were by a pious study moved to a sharper reprehension of manifest abuses, and that the chief cause of this calamity and distraction of the Church, is to be charged upon those who being puff'd up with ambition of Ecclesiastical power, have proudly and disdainfully contemned and repelled those who have duly and modestly admonish'd them. 56.

Non negarim multos initio, pio studio ad acriorem reprehensionem quorundam manifestorum abusuum impulsos fuisse, &c. Consult. art. 7. p. 56.

Where-

Wherefore I conceive there is no firm peace to be expected to the Church unleſs thoſe begin who have given the occaſion of the diſtraction, that is, unleſs thoſe who preſide in Eccleſiaſtical Government, do remit ſomething of their rigour, and yield ſomewhat for the Churches peace; and complying with the deſires and admonitions of many pious perſons, correct manifeſt abuſes, according to the rule of the Divine Scriptures, and the antient Church, from which they have turn'd aſide. *Theſe words* Conradus Vorſtius, *though none of the ſoundeſt men, thought ſo remarkable, that he hath ſet them down on the back ſide of the* Title *Page to his* Enchiridion Controverſiarum. *Would thoſe who are over us reform the* maladies *under which we labour, but even as this* Papiſt *did, we might hope our* diſtractions *and* troubles *were neaner to an iſſue. However, we muſt go on in giving our* teſtimony, *and offering our* requeſts *and* reaſons *for the removal of what* offends; *and though this* ſucceſs *be not anſwerable to our* deſires, *yet we ſhall have this to* comfort *us, that we have done our* duty.

THE

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Reader,

READER,

THou art desired to take notice, that whereas the Author in pursuance of the Method propounded to himself, intended the having of new Sections in p. 74, 78, 158. the making of them, through inadvertency, was neglected. As for literal mistakes, thy indulgence is requested. These more considerable ones, thou may'st thus amend.

Marg. P. 29. l. 17. for *ch.* 20. r. *p.* 20. p. 35. for 2 *Cor.* r. 1 *Cor.*

Book. P. 13. l. 31. for *as*, r. *is*. p. 21. l. 7. for 2, r. 1. p. 38. l. 3. for 2, r. 3. p. 58. l. 16. for *Sun*, r. *Son*.

Sect.

2 Kings 18. 4.

He removed the high Places, and brake the Images, and cut down the Groves, *and brake in pieces the brazen Serpent, that* Moſes *had made: For unto thoſe dayes, the Children of* Iſrael *did burn Incenſe to it; and he called it* Nehuſhtan.

Sect. 1.

THough God be the undoubted *Lord* and *King* of the World, having *imperial* and *ſupreme* Dominion over all Nations and Territories whatſoever, yet in regard he is a *Spirit*, and of a nature too *high* and *holy*, to be converſant in an *ordinary* and *familiar* way, with ſuch ſtupid, impure creatures, as the ſons of men are, he is pleaſed, (reſerving a due *Prerogative*, and conſtant *Providence* to himſelf) to commit the *outward* Government of it to perſons fitly qualified, and lawfully called thereunto. For the better management whereof, he hath framed many juſt and wholeſome *Laws*, ſet down in his *Word*, which he hath delivered into their hands, ſtrictly charging and commanding them to order all their *adminiſtrations* and *proceedings*, in a way anſwerable to the *ſame*. Though he ſet them on *high*, and give them

preheminence and *authority*, over their brethren, yet he lets them know they have their *Commiſſion* from him, are his ſervants, and muſt be accountable to him; and upon this ground wills them to keep cloſe to the *rule* he hath given them to walk by, and to lay out themſelves with all integrity and diligence for him. And it is the *property* of all ſuch amongſt thoſe whom he thus deputes and entruſts, to do it. Conſidering what *obligations* of obedience and faithfulneſs they lye under, they employ themſelves, their parts, authority, intereſts, and all for him, endeavouring by all means to pleaſe him, and be ſerviceable to him. And in order hereunto they take care that his *appointments* be obſerved, that *offenſive* things be removed, that what is out of *order* be redreſſed, and that Religion be ſet up in its greateſt *purity* and *vigour* throughout their Dominions. An illuſtrious *example* hereof we have in this place in King *Hezekiah*, who no ſooner comes to the *Throne*, but he falls upon the work of *Reformation*, with all zeal and diligence. He does not only purge his Royal *Palace*, moſt lamentably defiled with his Fathers impurities, but he alſo cleanſes the *Nation*, which was in like manner over-ſpread therewith, aboliſhes *ſtrange* worſhip, deſtroys the *Inſtruments* and *Monuments* of Idolatry, and roots out whatever he finds contrary to the *Law*.

Having by this brief *Prologue*, lead you to the words, I ſhall, before I come to the point

I intend to inſiſt on, ſay ſomewhat by way of *Explication.*

1. *He removed the high Places.* The word הבמות is uſed in Scripture to denote *two* ſorts of *high places*, civil and religious. By the *former*, we are to underſtand ſuch places as being *higher* than ordinary, and above the common level, had ſtrong and ſtately buildings erected on them, both for *defence* and *delight* By the *latter*, we are to underſtand certain *Mountains* and *Hills* that the *Iſraelites* uſed to perform ſolemn *Devotions* and *Services* upon. That you may the better conceive of this, you are to note, that the ancient *Patriachs*, when neither *Temple*, *Tabernacle*, nor *Synagogue* was built, did by *direction* from God himſelf betake themſelves to ſuch *places* as theſe, to *celebrate* their Sacrifices, Prayers, Thankſgivings, Meditations, and ſuch like religious duties upon. Some *places* they muſt needs have for theſe uſes, and they rather made choice of theſe than other, both becauſe they were *nearer* to Heaven (to which every good man labours to get as nigh as he can) and were alſo *freer* from thoſe moleſtations and diſtractions, that places which are lower, and of common reſort, are lyable to. An *inſtance* of this, we have in *Abram*, who in obedience to Gods command having left *Ur* of the *Chaldees*, the place of his Nativity, and being come to the Plain of *Moreh*, in the Land of *Canaan*, he removes from thence into a *Mountain* on the East of *Bethel*, and builds there an

Deut. 33. 29. *Iſa.* 58. 14. *Hab.* 3. 19.

Gen. 12. 8.

Altar to the Lord, and calls upon his *Name*. The *like* we find done by him and *others*, in o-
Gen. 22. 2, 9. 31. 54. ther *places*. This courſe God was pleaſed to allow his people for a *ſeaſon*, till he had made choice of one *peculiar* place where he would cauſe his *Name* to dwell. And this is alledged as ſomething towards excuſing the peoples ſa-
1 Kings 3. 2. crificing in the *high places* in the beginning of *Solomons* reign, that till then there was *no houſe* built to the Name of the Lord. But though it excus'd *in part*, yet not *in whole*, and that for this cauſe, that as ſoon as the *Tabernacle* was built, God expreſly forbad it: *What man ſoever* (ſaith he) *there be of the*
Lev. 17. 3, 4. *houſe of* Iſrael, *that killeth an Oxe, or Lamb, or Goat, in the camp; or that killeth it out of the camp, and bringeth it not to the door of the Tabernacle of the Congregation ---- Blood ſhall be imputed to him.* Here he inſtructs the people concerning *ſacrifice*, which he limits *two* wayes.

1. In reſpect of the *Perſon* that was to kill and offer it, who was to be a *Prieſt* only. He ſpeaks not here of killing beaſts for *common* food, for that others might do, as their neceſſities required: But for *ſacrifice*, and that he will have none to do but the *Prieſts*. And this was a very *prudent* limitation, not only for the preſerving of *order*, but likewiſe for the preventing of *Idolatry*; for if every man amongſt that people who were ſo *prone* to that ſin, might have had liberty at pleaſure to have *killed* beaſts, and *offered* them, they would

would have turn'd almoſt every *place* into a *Temple*, every *ſtone* into an *Altar*, and every *beaſt* into a *Sacrifice*. For the prevention whereof, God makes this Ordinance, that whoſoever, or whenſoever any of the houſe of *Iſrael* was minded to offer a Sacrifice to him, he ſhould bring it to the *Prieſt*, and by him tender it to him.

2. In reſpect of the *place*, where it was to be kill'd and offer'd, and that was before the door of the *Tabernacle*. He would have the people not only take care that they uſurp'd not the *Prieſts* Office, but likewiſe that they brought their *Sacrifices* to the Tabernacle, which was the place he appointed them to have recourſe to, and ordain'd to be a ſpecial *type* of his Son, who is both our *Prieſt* and *Tabernacle*. Anſwerable to this is that we find in another place; *take heed* (ſaith he) *to thy ſelf that thou offer not thy burnt offerings in every place that thou ſeeſt, but in the place which the Lord ſhall chooſe in one of thy Tribes.* It's true, he did after this, allow them in ſome *ſpecial* caſes to kill & offer in other *places*, and they adventur'd upon it. *Samuel* did it in *Gilgal*, *David* on the threſhing floor of *Araunah* the *Jebuſite*, *Elijah* upon *Carmel*, and that without any reproof or blame, nay with eminent approbation and acceptance. But this I ſay was only in ſome *ſpecial* extraordinary caſes, wherein they were both *directed*, and *moved* by the Spirit of God himſelf (who may *when*, and as oft as he pleaſes,

Pſ. 110. 4. *Heb.* 9. 11. *Deut.* 12. 13. 1 *Sam.* 11. 15. 2 *Sam.* 24. 18. 1 *Kings* 18. 23.

dispence with his own Law) and so was no rule for *ordinary* practice. However the *Israelites* either *misunderstanding* the Law (which yet being so expres and clear, one would think they should scarcely have done) or else out of a *superstitious* imitation of their Ancestors, did not only after the building of the *Tabernacle*, but the *Temple* likewise, upon every *trivial* occasion, betake themselves to *high places*, offer Sacrifice and worship in them. *Solomon* himself, who was the very man that built the *Temple*, and dedicated it to the *peculiar* use for which it was design'd, was guilty hereof; and so were many Kings both of *Israel* and *Judah*, to the high *provoke-ing* of God, and the *drawing* down of his just indignation and wrath upon them.

1 *Kings* 11. 7.

Apud Ethnicos quoque Zenonis *Philosophi & Stoicorum. &c.* Hospin. *de Orig. Temp. c.* 1. *p.* 1. *Mundus universus est templum Solis.* Alexand. ab Alexandro, *l.* 2. *c.* 22. *fol.* 92.

And if we consult the Antient *Heathens*, we shall find that they took the *same* course: they did not stand to build *Temples* as latter ages have done, but betaking themselves to the open *Mountains*, they there celebrated their devotions to their respective *Deityes*. Nay, they did not only not build *Temples*, but thought it *unlawful* to do it; the reason whereof was probably this, That worshiping the *Sun*, which they look'd upon as their *chief* God, they thought no *Temple* would comprehend it: nay, they were so far from thinking they could build an Edifice *suitable* to it, that they accounted the *whole* world little enough to be a *Temple* for it. Hence that saying, *the universal world is the Temple of the Sun.* And though

though in after-times they fell to the uſe of *Temples*, yet they ſtill had them upon *high places*, from whence their *Gods* and *Goddeſſes* took their Names, as *Jupiter Capitolinus*, *Mercurius Cyllenius*, *Venus Erycina*, and the like. Whether the *Heathens* betook themſelves to theſe *high places* in imitation of the *Jews*, or the *Jews* in compliance with *them*, I ſhall not here inquire; *certain* it is that they both us'd them; and as *certain* that *Hezekiah* out of the zeal he bore to God, did ſo far as his Dominions extended *remove* them: which yet we are not to underſtand, as if he *removed* the *Mountains* or *Hills* themſelves, but that he demoliſhed ſuch *buildings* and *works*, as were made upon them, for the carrying on of their Sacrifices, Oblations, and other Services there performed. The word במות, as di- *See* Buxt. vers ſhew, do's not only ſignifie *high* or *lofty* *in voc.* places, taken ſtrictly, but alſo the *Temples*, Menoch. *Chappels*, *Altars*, that were erected on them. *de Rep.* Hence we find that ſome *verſions* of good au- *Heb.* l. 2. thoritie, render it by words of ſuch *particular* c. 7. ſignification. The *Syriack* renders it *altaria*; the *Arabick*, *aras*. In as much then, as it is ſaid that *Hezekiah* removed the *high places*, the meaning is, that he demoliſhed the *Temples*, *Chappels*, *Altars*, with ſuch other works as were made on them, whereby he rendered them for the future unfit for that ill uſe which was made of them.

2. He *brake the Images*. The word המצבת which our *Tranſlation* renders *Image*, *Pagnine*.

nine, *Montanus*, *Tremellius*, *Junius* turn *Statuas*. Now *Statues* among the Iſraelites, were (as well as the *high places*) of *two* ſorts, *Civil* and *Religious*. The *former* were only *pillars* or *heaps* of ſtone, erected for preſerving the *civil* and neceſſary remembrance of perſons or things. Of this nature was that which *Jacob* ſet up over the *Sepulchre* of *Rachel*; and
Gen. 35. 20. likewiſe that which he ſet up in remembrance
31. 45. of the *Covenant* he entred into with *Laban*: And theſe were both lawful and commendable. The *latter* were artificial *repreſentations* of God and Idols carved in *wood*, or cut in *ſtone*, or caſt in ſome *metal*, ſuch as Braſs, Silver, Gold, and after ſet up in *high places*, Temples, and elſewhere, for *religious* uſe. Of
2 *Kings* 10. 26. this *ſort* were the Images which the Souldiers of *Jehu* found in the houſe of *Baal*; for ſuch was the ſuperſtition of the *Iſraelites*, that
1 *Kings* 8. 27. though God had told them he was a *Spirit*, infinite and incomprehenſible, and that he had
Deut. 4. 15. 19. not at ſuch times as he moſt ſolemnly ſpake to them, taken upon him any viſible form; and though he had *charged* them, and that in expreſs terms, over and over again, that they ſhould not make any *Image* of him, or any other thing, and for this reaſon, leſt they ſhould thereby be led to the worſhip of the *Creature*: yet they would not be ſatisfied, but
Exod. 32. 1. being a *ſenſual* people, would have ſuch Gods as they might ſee. Inſtead of contenting themſelves with that *one* God who had done ſuch *great* things for them, they muſt have many

many, and not only ſo, but they muſt have viſible *repreſentations* of them; they muſt have their Statues and Images which they ſet up in their *high places* and worſhipped. Now theſe were utterly unlawful, and therefore *Hezekiah* lighting on them, takes them and *breaks* them in pieces.

3. He *cut down the Groves.* Our *tranſlation* following the *ſeptuagint* and *vulgar Latin*, turn it in the *plural* form, *Groves*; but the word אשרה is *ſingular*, and therefore *Fagnine*, *Montanus*, and others, do render it by a *word* of that *number.* Though *Hezekiah*, as appears from what is elſewhere mentioned, cut down many *Groves*, yet there ſeems to have been *one*, that had ſome *peculiar* eminency in it above the reſt, which the *Holy Ghoſt* here ſpeaks with reference to. Though there were many *Images* in the houſe of *Baal*, yet there was *one* that did in an *eminent* manner bear his name above the reſt; and ſo I conceive it was in this caſe: though there were many *Groves* that fell under *Hezekiahs* religious ſeverity, yet there was *one* that the Holy Ghoſt had his eye upon above the reſt, which he intends in this place. Now for the original of *Groves*, the antient *Patriarchs*, before God had limited his Church to any *particular* place of worſhip, ſeem to have been the firſt uſers of them. When they were minded to draw *near* to him, and wait on him in the more ſolemn diſcharge of duties, they betook themſelves to *Groves.* Thus *Abram* divers times. The advantages they received from the

2 Chron. 31. 1.

2 Kings 10. 26. 27.

Gen. 18. 4, 8. 21. 33.

these *Groves* were various; they *secured* them from the injuries of the weather, *furnished* them with wood for Sacrifice, (in the choice whereof, they were more than ordinarily *curious*, as seems to be held forth in *Abrams* carrying wood with him *three* dayes when he went to *Moriah* to offer *Isaac*) and also rendred their devotions more *private* and reverent. In imitation of the *Patriarchs*, its likely the *Heathens* made use of them, in the service of their Idols. The *Cananites* had of them in such abundance, that almost wheresoever you find mention of their *Idols*, you find mention also of their *Groves*. From them the *Israelites* took them, and notwithstanding all that God had said to them to *destroy* them, and bring their *Sacrifices* to the *Tabernacle*, yet they frequented them, nay even *doted* on them. They termed the *Prophets* of the *high places*, Prophets of the *Groves*: And further to express their respect to them they made *Images* of them, which they removed from place to place, and upon all occasions viewed with great delight. Amongst other things that aggravated the folly, and wickedness of *Manasses*, this is one, that he set a graven *Image* of the *Grove* which he made, in the *house* of the Lord. And this makes *plain* that otherwise *dark* passage concerning *Josiah*, that *he brought out the grove, from the house of the Lord.* As the *Holy Ghost* stiles the *pieces* of Money that *Jacob* gave to the Children of *Hamor*, and *Jobs* relations gave

Gen. 22. 3, 6.

1 Kings 18. 19.

2 Kings 21. 7.

Gen. 33. 19.

Job. 42. 11.

gave to him, with the form of a *Lamb* impreſſed on them קשישה *Lambs*, and the *Medals* that *Demetrius* made, with the form of *Diana*'s Temple impreſſed on them, ναὸς ἀργυροῦς *Silver Temples or Shrines*; ſo he here ſtiles that which was but an *Image* of the *Grove*, the *Grove* it ſelf. And not thinking it ſufficient to have the *Images* of them, they yeelded worſhip to them. They did not only ſerve the *Idols* that were in the *Groves*, but alſo אֵת הָאֲשֵׁרוֹת the *Groves* themſelves. Nay, how they were *befotted* with them, and what *veneration* they had them in, we may learn from the word אשרה it ſelf, derived of אשר ſignifying *bleſſedneſs*; intimating that they counted them *bleſſed* things, ſought *bleſſedneſs* in them, and look'd upon themſelves in a ſort *bleſſed*, in the injoyment of them. But all their zeal to them, would not work *Hezekiah* to a liking of them; no, he was ſo far from that, that following the direction of the *Law* of *Moſes*, he *cuts them down*, and levels them with the ground.

Acts 19. 24.

Judg. 3. 7.

Deut. 12. 2.

4. *He brake in pieces the brazen Serpent*: VVhat this *brazen Serpent* was, upon what *account* it was made, and what *uſe* it was of, you may learn from the *Hiſtory* of Gods proceedings with the *Iſraelites* in the VVilderneſs. As they journeyed from Mount *Hor* by the red Sea, to compaſs the Land of *Edom*, being diſtreſſed with the way, they fell to a reviling, not only of *Moſes*, but *God* himſelf, demanding (as they us'd to do in their froward

Num. 21. 4.

ward murmuring fits) wherefore he brought them up out of *Egypt* to die in the *Wilderneſs*. Herewith God being provoked and diſpleaſed, ſends *Serpents* amongſt them, which ſo *bit* and *ſtung* them, that many of them *died*. He ſures their *puniſhment* to their *ſin*. Their ſin was of an *high* and grievous nature, and their puniſhment was *anſwerable*; for they were not ordinary *Serpents*, they had to deal with; but ſuch as were of an unuſual *heat* and fierceneſs, whoſe ſting did ſo inflame and burn them, as if *fire* it ſelf had been got within them; for which cauſe the *Holy Ghoſt* calls them אֶת הַנְּחָשִׁים הַשְּׂרָפִים *fiery or burning Serpents*. Now being in this diſtreſs, they go to *Moſes* confeſs their fault, & intreat his prayers for the removal of this ſad judgement, which he no ſooner puts up to God in their behalf, but he appoints him to make a *fiery Serpent*, that is, one like to burning fire, and ſet it upon a Pole before all *Iſrael*, promiſing that whoſoever was bitten and *look'd* up thereunto, ſhould be *healed*. *Moſes* forthwith obeys his command, makes a *Serpent*, ſets it upon a *Pole*, and ſuch as were ſtung, looking up, received the benefit promiſed.

1 *Cor.* 10 9.

It then being of ſo much *uſe* and advantage to them, there was good reaſon they ſhould both *reſpect* and preſerve it, which they not only did, during their continuance in the *Wilderneſs*, but likewiſe after their ſettlement in the Land of *Canaan*, even down to the days of *Hezekiah*. But herein they *miſs'd* it, that

not

not contenting themſelves with ſhewing what reſpect was due to it, as an inſtrument and and monument of their miraculous *cure*, they fell to burn *incenſe* to it, and worſhip it as if it had been a *Deity*; which evil *Hezekiah* taking notice of, labours to redreſs it, and in order thereunto takes it, and *breaks* it in pieces. Though he knew it was originally of *Divine* appointment, was made by *Moſes* that eminent ſervant of God, was an *inſtrument* of many miraculous cures, and a *Memorial* of Gods great goodneſs ſhewed therein, and had *continued* ſo for a long ſeaſon; though he knew it might have been of great uſe to mind them of their *former* diſtreſs, and Gods great *goodneſs* ſhewed therein, and *ſtir* them up to love, thank, praiſe, and ſerve him; Nay though he knew it might have been a great means or *winning* others to their religion, was a *type* of Chriſt; yet when he ſaw they *Idoliz'd* it, he took it, and *brake* it in pieces. He deals not with it as *Moſes* dealt with *Aarons* Rod, lay it in the *Tabernacle* (for therein, notwithſtanding the common opinion, ſome *judicious* men think he put it, and not in the *Ark*) but takes it, and breaks it in pieces, and calls it *Nehuſhtan*. The *Syriack* and *Arabick* render the verb by our *Tranſlation* turned, *called*, in the *plural* form, as if, not *Moſes* but the *Iſraelites*, had called it *Nehuſhtan*; but the Hebrew נְחֻשְׁתָּן as evidently in the *ſingular*; and therefore *Pagnine*, *Montanus*, and the *ſtream* of good Interpreters

See Raynolds *de Rom. Eccl. Idol. l.* 1. *c.* 2. *Sect.* 2. *p.* 69. 72.

M. Cawdrey *and* Palmer *Sabb. Rediv. part.* 1. *p.* 51.

ters render it by a word of that number. Now this *Nehuſhtan* is a diminutive from נחש *Num.* 21 ſignifying *annulum*, or *a little piece of braſs*; ſo Eſtius *in* that *Hezekiah* in giving it this Name did as 2 *Reg.* 18 much, as if he had ſaid to the *Jews*, what a 4. Kai- fooliſh people are yee? do you think ſuch a nolds *de* deſpicable thing as this, hath any *Divinity* in *Idol. Rom* it? do yee think this is a God? do yee think *Eccl. l.* 1. this is fit to have *incenſe* burnt to it? Though *c.* 6. *Sect.* God who can work *glorious* effects by the 5. *p.* 244. weakeſt and unlikelieſt inſtruments, was Rivet. pleaſed for a time to accompliſh wonderful *vol.* 3. *cures* by it, yet you muſt not think it was a- *Cath.* ble to do any ſuch thing it ſelf. It was no *Orth. p.* more able of it ſelf to do it, than *Moſes* ſtaff 169. was able of it ſelf to fetch *Water* out of the *Rock*. It was no more able of it ſelf to afford relief to ſuch as were *ſtung*, than the very *Pole* was whereon it ſtood. Alas you are quite miſtaken in your apprehenſions of it: it is no ſuch thing as you judge it is; it is but a piece of ordinary *Metal*, it is nothing but a little piece of *braſs*.

And thus I have not only lead you to the words, but with what brevity I could conveniently, explained them to you. They contain a *ſummary* account of *Hezekiahs* proceedings in purging his Kingdom, and reſtoring true religion which had ſuffered ſo much in the days of his *Father*. Now what he is here ſaid to have done, being both *approved* and *commended* by God, and ſo having the force of a *precept*, I ſhall raiſe from the words this point,

That

That it is the will and pleaſure of God, that ſuch things as have been abuſed and polluted in ſuperſtitious and idolatrous ſervices, ſhould be aboliſhed and laid aſide. VVhen *Hezekiah* came to the *Kingdom*, and caſt his eyes upon the *high places*, *images*, *groves*, *brazen ſerpent*, with other things of that nature, and ſaw that they were *abuſed* and *polluted* in being made *inſtruments* of ſinful practices, he preſently falls upon them, and deſtroys them. He ſtands not making excuſes, and pleading that they were things in themſelves *innocent* and *lawful*; that though they were *abuſed*, it was not the fault of the things *themſelves*, but of the *perſons* that *abuſed* them; that they had been deviſed and uſed in *antient* times, and that by *good* and *holy* men; or that if they *were abuſed*, care muſt be taken to *ſeparate* the *abuſe* from the *uſe*: I ſay he ſtands not reaſoning thus, as many, who wanting his ſpirit, do in the behalf of things of the *like*, nay of a more *deſpicable* Nature; but judging the aboliſhing of them the moſt *proper* and *effectual* way to ſecure the *glory* of God, and prevent the *evil* likely to be committed by them, he *removes* them, *cuts* them down, *breaks* them in pieces, and thereby rids his Kingdom of them: which will appear more remarkable if you conſider; Doct.

1. VVhat kind of *perſon* his Father *Ahaz* was; he was a ſuperſtitious, idolatrous, impious man, who declining the religious ſteps of his Father *Jotham*, forſook the Lord, walk- 2 *Kings* 16. 3.

walked in the way of the Kings of *Israel*, made his Son to pass through the fire, sacrific'd and burn'd incense in the *high places*, and on the *hills*, and under every green *tree*. So far was he from inheriting his Fathers vertues, that he *prostituted* himself to all *manner* of wickedness, in the practice whereof, he grew in time to such a *degree* of wilfulness and obstinacy, that *punishment* it self would not take him *off* it, but made him *worse*; so that the *more* he was punished, the *more* he transgressed. Hereof the *Holy Ghost* taking notice, was so highly displeased with him, that he hath stigmatiz'd him with a *mark* of perpetual infamy, and hang'd him up, as it were, *in chains*, that so all who read the Scriptures may tremble before Divine Justice, and carefully avoid the sins he was guilty of; *This* (saith he) *is*
2 *Chron.* 28. 22. *that King* Ahaz. Hereby you see what kind of a person *Hezekiahs* Father was; he was a man of *prodigious* wickedness, a meer vassal and slave to his lusts, idols, nay to the *Devil* himself. And how hard a thing is it for a *Son* to be good that hath been brought up in the family of such a *Father*? The pravity and corruption we derive from our *Parents* is so strong and prevalent, that we readily close with such instructions and examples as are *bad*, but vigorously decline those which are *good*; and therefore for a *good* Father to have a *bad* Son, is not *much* to be thought at; but for a *bad* Father to have a *good* Son, is no less than a *wonder*. What a *wonder* then have we

here

here before us? For there was not any King of *Judah* that had a *worse* Father than *Hezekiah* had of *Ahaz*, nor any Father that had a *better* Son than *Ahaz* had of *Hezekiah*. *As the one* (saith *Pareus*) *exceeded all the Kings of* Judah *in impiety, so the other exceeded them in piety.* What therefore he did, is not to be aſcribed to *Nature*, which in him muſt needs be ſuppos'd to lye under the greateſt *diſadvantages*, but to the *ſpirit* of God, who like the *wind* blows *where* he liſts, and *works where* and *how* he pleaſes.

Vt hic omnes Reges Judæ *impietate ſuperavit, ſic ille pietate excellvit. in loc.*

Joh. 3. 8.

2. What *order* the *Court* and *Kingdom* were in when his *Father* died. His Father reigned *ſixteen* years, during which time, he proſecuted his ſinful courſes with great *zeal* and *diligence*, omitting nothing whereby he might *corrupt* his people, and *alienate* them from the ways of God. And what *influence* this had upon them, its eaſie to *imagine*. Which way ſoever the great *Cedars* fall, they tear the litttle *ſhrubs* with them. Such as the *King* is, ſuch is the *Kingdom*. If *Rehoboam* forſake the Law of the Lord, all *Iſrael* do's ſo too. If *Alexander* carry his *head* on the one ſide, his *Souldiers* do the like. *Ahaz* therefore reigning *ſixteen* years, and being ſo *wicked* as he was, we may well ſuppoſe the Court and Kingdom were in a ſad condition, when *Hezekiah* came to the *Crown*.

2 *Chron.* 12. 1.

3. What *condition* the ten *Tribes* that were ſo near to the *Jews*, both in reſpect of *alliance* and *habitation*, were then in. *Idolatry*

1 *Kings* 12. 32. was not only *permitted* amongst them, but *eſtabliſhed* by a *royal* ordinance, bearing date from the days of *Jeroboam* down to this very time, which, according to the judgement of *Chronologers*, was betwixt two and three hundred years. And this we may well think would be *matter* of no good conſequence to the *Jews*, who were ſo exceeding *prone* to it of themſelves, but would make them willinger to *cloſe* with it when it came among them, and lother to *part* with it, after they had yeilded to it.

See Hely. *Theat. Hiſt. p.* 44. 54. Labbe *de ſcript. Eccl. p.* 460. 462.

4. What age *Hezekiah* was, when he ſet upon this great and eminent work: he was then but *twenty five* years old; and at that age, dayly *obſervation* tells us, men, eſpecially they that are of ſuch high *birth* and *education*, as Princes and Nobles be, are *commonly* addicted to thoſe youthful exerciſes, recreations and delights, that further progreſs in years, uſes to wean them from. Then *Nature* is ſtrong and heady, and hard to be kept within its *banks*. How pious and upright was *Job*? How holy and faithful was *David*? yet in their *Youth* they did not govern and carry themſelves as they ſhould, but brake forth into ſuch extravagancies, as lay heavy upon them in *after* years. That *Hezekiah* then ſhould undertake, and carry on this great work, when he was at ſuch an *age*, adds much to the *glory* and *luſtre* of it.

Job. 13. 26. *Pſal.* 25. 7.

5. What *time* of his reign it was that he undertook it; it was the *firſt* year thereof, the

firſt

first month of the year, nay the very *first* day of the Month. He ſacrificed not only the prime of his *days*, but of his *reign* to the ſervice of God. When a man would have thought he ſhould rather have found him in his *Palace*, congratulating himſelf in his Kingly *dignity*, feaſting with his *Nobles*, and entertaining the cheerful *acclamations* of his joyful people, we have him in the *Temple* purging out his Fathers *ſuperſtition* and *idolatry*: which holy *ſpeed* renders his undertaking *highly* commendable. To have ſet upon ſuch a work only the *firſt* month of his reign, had been praiſe-worthy, but to do it the very day of his *Coronation*, is praiſe-worthy indeed. 2 *Chron.* 29. 3. 17.

6. It was a *work* that none, in many material and weighty reſpects had ingag'd in *before* him. *Aſa*, *Jehoſaphat*, and others did *ſomewhat* towards the aboliſhing of *Images* and *Idols*, but for the *high places*, the *groves*, and the brazen *Serpent*, they ſtirr'd them not. As for ſuch things as were both of bad *original* and bad *uſe*, thoſe they removed; but as for ſuch as were of good *original*, and bad *uſe*, as thoſe I now nam'd, they medled not with them. 1 *Kings* 15. 14. 22. 43. 2 *Kings* 10. 27.

You ſee then *Hezekiah* had many and great *impediments* to this holy undertaking. His Father (whom in regard of his natural *deſcent* from him, he could not chooſe but reverence) had followed ſtrange Gods all his days; the *Kingdom* had generally complyed with him; the ten *Tribes* their near Neighbours and Bre-

thren, had not only *given* themſelves to Idolatry, but had *continued* in it ſo long that they could plead *preſcription*: *Hezekiah* himſelf was a *young* man, in the prime and flower of his youth, and ſo likelier to be carried away after *pleaſures*, than to mind matters of *religion*; and which is none of the leaſt, the work he was to undertake, was ſuch in divers reſpects, as none of his *Anceſtors*, how wiſe or good ſoever, had *ingaged* in. Notwithſtanding all this, being acted by a *ſpirit* of Heroick and Princely zeal, he *ſets* upon it, and *proſecutes* it with bleſſed vigor and ſucceſs. Thus much I thought good to ſuggeſt ere I went any farther, to ſhew the *difficulties* and *diſcouragements* that attended this work, and how eminently *Hezekiahs* zeal brake forth in the undertaking and management of it.

Sect. 2.

IN the *proſecution* of the point I ſhall make uſe of this *Method*. I ſhall ſhew, 1. That it is *indeed*, the will of God that abuſed things ſhould be aboliſhed. 2. *What* thoſe things are, that upon their being abuſed, muſt be aboliſhed. 3. To whom this work do's belong, whether to the civil *Magiſtrate*, or every particular *Chriſtian*. 4. After what *manner* it muſt be carried on. 5. *When* it muſt be done. 6. I ſhall lay down ſome *Cautions*, or *reſtrictions*. 7. Anſwer *Objections*. And

8.

8. Proceed to the *uſes*; all which I ſhall endeavour the diſpatch of with due *conciſeneſs* and *brevity*. And,

Firſt, That it is the will of God that things *abuſed* in *corrupt* and *falſe* worſhip ſhould be laid aſide, appears from various *grounds*.

1. From the many expreſs *precepts* and *commands*, he hath delivered to us in *Scripture*, whereby he hath obliged us to undertake the work, and imploy our ſelves as often as there is occaſion in the management of it. We are not to look upon it as a thing at our own *choice*, that we may either do, or not do; no, it's a thing of *another* nature, and ſo in the iſſue we ſhall find it. There is ſcarcely any *duty* he requires of us in his whole Word, that he calls for more *plainly* and *frequently*, or urges with greater *importunity* and *earneſtneſs*, than he does this. *Ye ſhall* (ſaith he) *deſtroy their Altars, break their Images, and cut down their Groves.* And, *yee ſhall deſtroy all their Pictures, and all their molten Images, and quite pluck down all their high places.* And, *yee ſhall deſtroy their Altars, and break down their Images, and cut down their Groves, and burn their graven Images with fire.* In theſe 2. and ſuch like places, he hath commanded us to do it, and he will have us look upon his command as a ſufficient warrant to ſet upon the work. When *men* deliver their *commands* to us, we muſt take them under *examination* ere we obey them; but we muſt not deal ſo with *his*, but muſt as ſoon as ever we have re-

Exod. 34. 13. *Numb.* 33. 52. *Deut.* 7. 5 12. 2. *Gen.* 35. *Iſa.* 30. 22. *Hoſ.* 2. 16.

ceiv'd them, ſet upon the *obſervance* of them. This he requires from us, and we both *may* and *ought* to do it. If he command *Abram* to kill *Iſaac*, *Joſhuah* to deſtroy the *Canaanites*, *Hoſea* to lye with *Gomer*, they muſt do it. He is the *ſupreme* Lord, who hath the diſpoſal of all *perſons* and *things* in his own hands, and therefore he expects we ſhould cloſe with his *command* as ſufficient to *authorize* and *juſtifie* our undertakings in the moſt harſh and doubtful caſe whatſoever. Were there any *ſuperiour* power, then we might ſtick at his appointments; but ſince he is the *great* and *ſoveraign* Lord, we muſt without any *contradiction*, or *hæſitancy*, comply with them, otherwiſe, we lay our ſelves under the guilt of no leſs than inexcuſable *diſobedience*.

Gen. 22. 2. *Joſh.* 6. 27. *Hoſ.* 1. 2.

2. From the comfortable *promiſes* he hath made to incourage us to it. Such is the *indiſpoſition* of our natures to holy ſervices, that where the *naked* ſenſe of duty will not move to action, the hope of *reward* will; and therefore in complyance with our weakneſs, he does not only lay *precepts* before us, but likewiſe *promiſes*, wherein he ingages, that if we will *do* our duty, and be *faithful*, he will do *great* things for us. And as he deals thus with us in *other* caſes, ſo *particularly* in this we have now before us. Having *commanded* the *Iſraelites* that they ſhould *drive out* all the *Inhabitants* of the land from before them, *deſtroy* their Pictures, *overthrow* their molten Images, and *pluck* down their high places, he adds by

Numb. 33. 52, 53. *See* Trem. & Jun. *in loc.*

way

way of *promiſe*, *Yee ſhall diſpoſſeſs the Inhabitants of the land, and dwell therein.* And the Prophet *Iſaiah* ſpeaking to the *Church* in after times, ſaith, *Yee ſhall defile the covering of thy graven Images of ſilver, and the ornament of thy molten Images of gold: thou ſhalt caſt them away as a menſtruous cloth, thou ſhalt ſay unto it, get thee hence. Then he ſhall give the rain of thy ſeed that thou ſhalt ſow the ground withall, and bread of the increaſe of the earth, and it ſhall be fat and plenteous: in that day ſhall thy Cattel feed in large paſtures*, &c. Here we have an accumulation of *promiſes*, the ſubſtance whereof is this, that if we will hearken to what he hath *required* in his law, and in obſervance thereof, will *cordially* and *vigorouſly* appear againſt the *monuments* of Idolatry, and *throw* them away from us with *ſcorn* and *contempt*, as a true hearted zealous people ought to do, then he will open the *fountains* of his goodneſs, and let out *ſtreams* thereof upon us. Then he will bleſs us with plenty of *proviſion* both for man and beaſt, give us *victory* over our enemies, and fill our hearts with *joy*. As far as the light of the *Sun* exceeds that of the *Moon*, or as far as the light of the *Sun* would exceed it ſelf, were it ſeven times brighter, ſo far will he cauſe our *future* joy to exceed our *former*. And he does not only promiſe *temporal* benefits to it, but *pardon* of ſin, *juſtification*, with the *benefits* flowing therefrom. *By this* (ſaith he) *ſhall the iniquity of Jacob be purged, and this is all the fruit* *Iſa.* 30. 22, &c.

Iſa. 27. 9.

to take away his ſin: when he maketh all the ſtones of the Altar as chalk ſtones that are beaten in ſunder, &c. *q. d.* When my people ſhall heartily and unfeignedly *repent*, and evidence as much by their *vigorous* ingaging and appearing againſt *Idolatry* with the *monuments* and *incitements* thereof, then will I purge away their *iniquity*, and take away their *ſin*. Thus does he out of the *earneſt* deſire he hath, we ſhould ſet upon the work, *allure* and *intice* us to it.

3. From the terrible *threatnings* he hath pronounced againſt us to terrifie and affright us to it. Sometimes when a *promiſe* will not move, a *threatning* will, and therefore he uſes *both*. He told the *Iſraelites* (and *us* in them) that if they would not drive out the *Canaanites*, deſtroy their *Pictures*, break their *Images*, and pull down their *high places*, they ſhould be *pricks* in their *eyes*, and *thorns* in their *ſides*, and ſhould *vex* them in the land wherein they ſhould dwell; nay, that he would do unto *them* what he thought to have done to their *Enemies*, that is, *root* them out, *deſtroy* them, and make an *end* of them. He deals plainly with them: he ſets before them *life* and *death*, telling them that if they would obey, and do as he required, they ſhould *live* and be a flouriſhing and happy people; but if otherwiſe, that they ſhould *dye*, and periſh, and come to ruin.

Numb. 33. 55, 56.

4. From the ſolemn and laſting *commendations* he hath beſtow'd upon ſuch as have done

done it. Such is the contentment he takes in it, that when any of his Servants do perform it, he records the fact, and praises them for it. *Moses*, *Hezekiah*, *Josiah*, with other of the *Hebrew* VVorthies, did eminently herein, and he hath set it down in the sacred *story*, where it is *dayly* read to their renown and praise; so that whiles the names of *Jeroboam*, *Ahab*, *Ahaz*, and such like idolatrous Princes *stink* in the nostrils of all good men, their's are as a fragrant *ointment* poured forth. *Exo.* 32. 20. 2 *Kings* 23. 4. *Serpens aneus laudatissimo exemplo, ab* Ezechia *sublatus fuit.* Tilen. *Synag. p.* 256. *Rev.* 2. 14.

5. From the sharp *reprehensions* he hath uttered to such as either through sloathfulness, timerousness, or the like, have omitted to do it. Amongst other things that *Christ* blames the *Pastor* of the Church of *Pergamus* for, this is one, that he tolerated such as were for the eating of things *sacrificed* to *Idols*. Though he liv'd in a bad *place*, even where *Satan* had his seat; and in a bad *time*, even when *Antipas* the *Martyr* was slain, yet that excused not the neglect of his duty. He should have exercis'd himself in the *conscionable* discharge of that, and have left the *issue* to him, who hath taken upon him the *protection*, as well as the *direction* of his Church. VVhether he failed in the neglect of *discipline* or *admonition* only, I leave to others, whose business it is, to determine. This is certain, he did not appear against *abused* things, and *those* who were for them, as a faithful *Minister* ought to have done, and for this he is *blamed*. Let our *dangers* and *discouragements* be what they will, Gilles. *Aarons rod. p.* 280. Milton *of Civil Power in Eccl. Causes*, *p.* 53.

we

we muſt do our duty, knowing that *he* who ſets us on work, both *can*, and *will* bear us out.

6. From the great *rewards* he hath beſtowed upon ſuch as have done it. Not looking upon his *approbation* or *commendation* as ſufficient, he hath beſtowed high and eminent *rewards* upon ſuch as have been active herein: witneſs *Jehu*; though he were but a *bad* man, yet becauſe he obeyed him in this buſineſs, he promiſed him the Throne of *Iſrael* to the *4th.* generation. And what he *promiſed*, he afterwards *performed*; for upon his death reign'd *Jehoahaz* his Son, then *Joaſh* his Grand-ſon, after, *Jeroboam* his great Grandſon, and after him *Zechariah* the fourth from him, upon whoſe deceaſe the *Scepter* departed from his family (and paſſed into the hands of *Shallum* the ſon of *Jabeſh*) and ſo the promiſe made unto him being fulfilled, the *Holy Ghoſt* cries out, *This was the word of the Lord, which he ſpake unto* Jehu, *ſaying, Thy Sons ſhall ſit on the Throne of* Iſrael *to the fourth generation; and ſo it came to paſs*: whereby we ſee God is ſo far pleaſed with the deſtroying of Idolaters and Idolatry, that he *rewards* it even in *wicked* men, though not with *eternal*, yet with *temporal bleſſings*, and thoſe of the higheſt ſort.

2 *Kings* 10. 30. 13. 1, 9. 14. 16, 29. 15. 12, 13.

7. From the *ſevere puniſhments* he hath inflicted upon ſuch as have neglected to do it. Let men be never ſo *dear* to him, yet if they either *refuſe* or *neglect* to do it when they have

have *power* and *opportunity*, he is *diſpleas'd* with them, and *puniſhes* them. Though *Solomon* was a man greatly reſpected by him, as his name *Jedidiah* imports, yet in regard he exerciſed not that *ſeverity* againſt Idols he ſhould; but in complyance with his ſtrange VVives built *high places* to them, he was ſo *incens'd* againſt him, that he *interrupts* his peaceable and flouriſhing reign, ſtirs up *Hadad*, *Rezon*, and other adverſaries againſt him, nay *rends* the Kingdom it ſelf from him. 2. *Sam.* 12. 25. 2 *Kings* 11. 4. &c

8. From the concurrent *judgements* of the moſt holy, learned, orthodox VVriters the *Church* of God hath had ſince the Apoſtles times. Though the beſt of men not *ſecur'd* againſt it by divine inſpiration and direction, are (as all ages witneſs) *fallible*, and ſubject to miſtake, yet it is a conſiderable *inducement* to us to believe that what is held forth is the *truth*, when it is witneſſed, and that upon *probable* and *fair* grounds, by the *unanimous* teſtimony of ſuch *eminent* perſons. And thus it is in the preſent caſe; the ableſt and choiceſt men the *Church* hath afforded, have given their *expreſs* and *full* ſuffrage in behalf of the *point* in hand. *Auguſt. Calvin. Martyr, Wolphius, Lavater, Sadeel, Fulk, Rainolds, Perkins*, do all teach, that ſuch things as have been *abuſed* in ſuperſtitious and idolatrous ſervices, ought to be *aboliſhed* and *laid* aſide; and for confirmation thereof urge the very *Text*, I am now upon, which they judg'd to hold forth ſo much. Theſe great names Dr. *Morton* *See* Lincoln. *Abridg.* p. 24.

ton found in the *Abridgement* he had to deal with, but chooſe what was the matter, thought it not convenient to return any anſwer. Dr. *Burgeſs* his *ſecond*, ſaith, it would have been *unreaſonable* then to have done it. But why ſo? was not this inſtance of *Hezekiah* alledged ſeaſonably enough in the *Abridgement*? and was it not *ſeaſonable* to give the judgements of ſuch learned men upon it? and was it not as *ſeaſonable* for the *Defendant*, if he could, to make ſome anſwer? But in caſe the *Defendant* thought it *unſeaſonable*, how as the *Rejoyner*, did not undertake it, eſpecially ſeeing the *Replyer* charges the *Defendant* with the neglect of it? Some concern'd in the buſineſs, expected it from him; but in *vain*. Now this would ſhrewdly tempt an indifferent perſon to think there was more in theſe teſtimonies than either the *Defendant* or *Rejoyner* could well tell how to anſwer. To theſe I might by way of *ſupply* add divers others, but ſhall at preſent offer you only *two* or *three*, and give you their own words. *Muſculus* having ſhew'd what t*raditions* are to be kept, and what not, adds, *I ſpeak not theſe things ſo as to patronize Popiſh Traditions, Rites, and Worſhips, God forbid: and I call them Popiſh Traditions, which either of their own Nature, or by abuſe: are ſerviceable to Popiſh impiety, ſuperſtition and blindneſs.* And a little after ſpeaking of the *Iſraelites* abuſing the brazen *Serpent* to idolatry, ſhews how *Hezekiah* aboliſh'd it. And *Farell* writing to *Calvin*

Rejoynd. *ch.4 ſect. 6.p.453.*

Ames. *Freſh. Suit part 2. p.400.*

Hæc autem non ſic dico ut patrocinor Papiſticis ſuperſtitionibus,&c De Trad. *p. 696.*

Calvin about a Popiſh fellow whoſe name was *Carolus*, ſaith, *Princes may learn from* Hezekiahs *aboliſhing the brazen Serpent, what they are to do with thoſe rites which idle men have ſet up, and added ſignifications to, according to their own pleaſure.* Nay *Rivet* to mention no more, ſaith, *it is a rule, that things indifferent not being neceſſary, when they are polluted with groſs idolatry are to be aboliſhed.* VVhat authority then, theſe men are of, it is wholly ours in this buſineſs. They are clear and peremptory, that ſuch things as are not of *neceſſary* uſe, and be, or have been made ſerviceable to *corrupt* ends and *purpoſes*, are not only to be *detected*, but *aboliſhed*.

Cumque Sanctus Rex Hezekias, *&c. Ep.* Calv. 49. *Regula eſt illa a diaphora, non neceſſaria, &c. vol.* 1: Expl. Decal. *p.* 1346.

9. From the Doctrine of our *own* Church, which hath openly declared that ſuch things as have been *abuſed* are to be laid aſide, as being thereby rendred unfit for further uſe. Biſhop *Jewell* in the common defence which he wrote in *her* behalf, ſpeaking to the *Papiſts* of certain of their *ceremonies*, ſaith; *Theſe ceremonies ye have ſo abuſed, that unleſs we will greatly offend, we cannot any longer retain them.* To the ſame purpoſe ſpeaks Biſhop *Andrews*: *whatſoever* (ſaith he) *is taken up at the injunction of man, when it is drawn to ſuperſtition, cometh under the compaſs of the brazen Serpent, and is to be aboliſhed.* Hereunto I might add what is delivered by *Abbot*, *Morton*, *Hooker*, to the ſame purpoſe; but waving ſuch private, though very conſiderable teſtimonies, I ſhall offer you one or two

Def. *part.* 1. *ch.* 20. Serm. *in Phil.* 2. 20. *p.* 316. Def. *of* Perk. *part* 1. *p.* 165. Appeal, *l.* 1. *c.* 2. *ſect.* 25. Eccl. Pol. *l.* 5. *ſect.* 65.

of

Against the peril of Idolatry Serm. 2.

of a more *publick* and *authentick* nature. The *Church* of *England* in one of her *Homilies*, diſcourſes at large both from *Scripture* and *Antiquity*, , againſt the *Monuments* and *occaſions* of idolatry; and amongſt other paſſages, ſhe alledges that of *Epiphanius* Biſhop of *Salamine* in *Cyprus*, who entring into a Church, and finding an *Image* on the door, *took* it and *tore* it in pieces, willing the Keepers of the *Church* to give it to a *poor* man, who was lately dead, and wind him in it. This *ſhe* do's not only alledge, but approve of, telling us, that what *Epiphanius* did, he did it in imitation of good King *Hezekiah*, who brake the brazen *Serpent* to pieces, and burn'd it to aſhes. And as if this were not ſufficient, ſhe do's in the *diſcourſe* prefix'd to the preſent *Liturgy*, render this as the weightieſt cauſe of *aboliſhing* certain of the *ceremonies* that they have been ſo far *abuſed*, partly by the *ſuperſtitious* blindneſs of the rude and unlearned, and partly by the *unſatiable* avarice of ſuch as ſought more their own *lucre* than the *glory* of God. Now if *abuſe* either *already* committed, or *likely* to be committed, be a ſufficient reaſon, as ſhe here contends, it is, wherefore *Images* and certain *ceremonies* ſhould be aboliſhed, it muſt needs be a ſufficient reaſon wherefore *other* things of the like nature, in caſe they either *have*, or *are* in danger to fall under it, ſhould alſo be aboliſhed.

10. From the *determinations* of our own *Kings* and *Parliaments*, who among the ſtand-

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ing *Laws* of the Nation have made provision that the *reliques* of Idolatry ſhould be deſtroyed. Amongſt other Injunctions of Qu. *Eliz.* this was one, that all *monuments* of Idolatry and ſuperſtition ſhould be ſo utterly extinguiſhed and *deſtroyed*, that there ſhould remain no memory of them either in our Churches or houſes. with which the ſucceeding Laws ſo far complyed, that the *Stat.* 3 *Jac* c. 5. impowers *Juſtices* of Peace, Mayors, Bailiffs, and chief Officers of *Cities* and *Towns* corporate, to ſearch the *Houſes* and *Lodgings* of Popiſh *Recuſants*, for Popiſh *Books* and *Reliques*, and if they find any ſuch *Books* and *Reliques*, or any *Altars*, *Pixes*, *Beads*, or *Pictures*, to *deface* and *burn* them. This *Law* hath in *part* been put in execution, and if it had been *wholly*, as it hath been in *part*, the worſhip of God had been preſerved more *pure*, and the Proteſtant intereſt had been more *ſafe*, than now it is; but as *Rome* was not *built*, ſo neither was it to be *deſtroyed* in a day; and therefore we are not without hope, that notwithſtanding *preſent* delays, God in *time* will perſwade and excite our *Governours*, to go on in the work ſo happily *begun*, and cleanſe his houſe from *defilement*. *Injunct.* 23.

11. From the *Conceſſions* of the *Papiſts* themſelves, who, as all know, are the greateſt *retainers* and *uſers* of *abuſed* things of any people in the world, having in a manner made it their buſineſs to gather up almoſt whatever either *Heathens*, *Jews*, *Turks*, or others have

defiled.

Si non-nulli ex prædeceſſorib. noſtris fecerunt aliqua quæ illo tempore potuerunt eſſe ſine culpa, & poſtea vertuntur in errorem & ſuperſtitionem, &c. Grat. *diſt.* 63. *Cap. Quia ſancta.*

defiled. The *Canon* Law, notwithſtanding all the chaff that is in it, tells us from *Pope Stephan*, *That if our Predeceſſors have done ſome things which at that time might be without fault, and afterwards are turn'd to error and ſuperſtition, we are taught by* Hezekias *his breaking the brazen Serpent, that poſterity are to deſtroy them without delay, and with great authority.* VVhich paſſage holds forth theſe *two* things, containing the ſubſtance of what I am pleading for: *Firſt*, that things *lawfully* inſtituted being *abuſed* to error and ſuperſtition, are to be *deſtroyed*: and *then*, that *Hezekiahs* breaking in pieces the brazen *Serpent* do's oblige us thereunto. VVhence we ſee; that rather than God will ſuffer his truth to *want* teſtimony, he will extort it from the mouths of his *adverſaries* themſelves, and make them bear witneſs to it. Rather than *Iſrael* ſhall not be bleſſed he'll make *Balaam* to do it; Rather than the death of *Chriſt* ſhall not be ſufficiently foreſhew'd, he'll make *Caiaphas* to do it; and rather than *abuſed* things ſhall want accuſers to appear againſt them and implead them, he'll make *Antichriſt* the very Patron thereof, to do it. Now if this Doctrine of the Canon Law were put in execution, what work would it make in the Papacy? what alteration would it make in *Churches*, *Chappels*, and other places? *Tiber* it ſelf would ſcarcely be a ſufficient *Kidron* to receive all the *Altars*, *Images*, *Croſſes*, and other traſh that would then fall into the hands of Juſtice.

12. From

12. From that kind of *reaſoning* which we term *a Minori ad Majus*; it is his pleaſure that ſuch things ſhould be aboliſhed as have been *abuſed* in miſcarriages and proceedings of a lower nature, than ſuch high matters as *ſuperſtition* and *idolatry* can reaſonably be thought to be. Thus his ſervants both in *former* and *latter* times, have underſtood him; and therefore when they have obſerv'd ſomethings to be *abuſed*, though they were not ſtain'd with ſuch *high* matters as *ſuperſtition* and *idolatry*, yet they took themſelves bound to *lay* them aſide, and accordingly *did* it; as I ſhall ſhew in ſeveral inſtances.

1. The Chriſtian *Church* leaning too much on her own *wiſdom*, hath inſtituted and ſet up ſeveral *Officers* and *orders* of perſons not appointed by the *Word*; but after a time ſeeing the groſs and inſufferable *abuſes* that attended them, ſhe thought fit to appear againſt them, and *aboliſh* them. *Socrates* tells, that the *Biſhops* from the time the *Novatians* ſeparted from the Church, and refus'd to communicate with thoſe who under the perſecution of *Decius*, had faln from the faith, thought fit to appoint certain *Prieſts* to take the *confeſſions* of ſuch as had ſo faln: which after they had done, it happened that a certain *Noble-woman* coming to a *penitentiary* Prieſt, and confeſſing her *poſt-baptiſmal* ſins, amongſt other things which ſhe acknowledged her ſelf guilty of, ſhe told him that a certain *Deacon* of the Church, had been too familiar with her. Hiſt. Eccl. *l.* 5. *c.* 19.

Upon notice hereof, great *stir* was made; the busineſs was diſcuſs'd *to* and *fro*, and the *Deacon* thrown out of the Church. But this was not all, *Eudæmon* taking notice of the *diſgrace* that hereby befel the *Clergy*, and for preventing of the *like* for the future, adviſed *Nectarius* Biſhop of *Conſtantinople* to lay the *penitentiary* Prieſt aſide, which was accordingly done. This my *Author* tells me he had from *Eudæmons* own mouth. Now if the *penitentiary* Prieſt were laid aſide, for the fault committed by the *Deacon*, what would have become of him, had he been found guilty in his *own* perſon? And if *one* fault be ſufficient, for the throwing of a *perſon*, nay an *office* of long ſtanding in the Church, aſide, what are many? Furthermore, Dr. *Whitaker* diſputing with *Duræus* of religious *orders*, minds him how the *ſelected Cardinals* wrote to *Paul* 3d. acquainting him that the *abuſe* of them was ſo great, that they thought all *conventual orders* were to be *laid* aſide. Nay the *Jeſuites* themſelves, notwithſtanding all their plauſible *inſinuations*, have by ſeveral Nations, like a company of *Vipers* been thrown out from amongſt them. The *Janſeniſt* ſolliciting the *States* of *Holland* to rid their hands of them, tells them, that the *Republique* of *Venice* looking on them as a publick *contagion*, baniſhed them their territories, in theſe *imperious* terms, *Be gone, carry away nothing with you, and never return.* And he alſo inſtances in *England*, *France*, nay the *States* themſelves, as having

Ταῦτα παρὰ τῦ Εὐδαίμονος ἀκηκοας ἐγῶ. p. 692.

Controv. part. 1. *contra* Duræum *l.* 5. *p.* 134.

Further Diſcovery &c. *Ep. ed. p.* 2.

having in times past exercised no less rigor towards them. And the truth is, so *many* and *great* are the mischiefs which they work in the world, that its a wonder that all *Princes* and *States*, instead of protecting and shewing them favour, do not proceed against them as the known *enemies* of common *peace* and *honesty*. Were it needful I might multiply *instances* of this *nature*, but these I have here set down may serve to intimate, what *opinion* great and wise men, of *different* callings and perswasions have had of such kind of *Officers* and *orders* of persons, and what course they have taken with them. They judg'd it most convenient both for the *vindicating* of Justice, and the *preventing* of miscarriages for the future, to *remove* and *lay* them by.

2. The Primitive *Christians* did for a season to the *Eucharist* add their *Love feasts*, the end whereof was spiritual *rejoycing*, with the preservation and increase of *charity* and *friendship*; but in time they fell sadly to pervert and *abuse* them, turning them into occasions of very great *disorders*, which *Paul* observing amongst the *Corinthians*; blames them for it, and charges them to *lay* them aside. *In eating* (saith he) *every one taketh before other his own Supper, and one is hungry, and another is drunken; what have ye not houses to eat and drink in?* The *Jews* (and the *Heathens* likewise) had a *double* kind of feasting; the *one* was wholly, and altogether of a *civil* nature, having no relation to their *Sacrifices*, and was

2 Cor. 11 21, 22.

Ester. 5. 6. *Isa.* 29. 1. *Deut.* 16. 14. *Quasi char. tatis Christianæ Symbola & vincula, in loc.* *See.* Just. Mart. *Apol.* 2. p. 97. Ed. Morell. &c. Tertul. *Apol.* p. 69. Ed. *Pamel.*

called חגים from the *liberal* drinking used at it. The *other* was in a sort *religious*, inasmuch as it immediately succeeded their *Sacrifices*, whence it was called חג which signifies both *sacrifice* and *feast*. Now the *Corinthians* in complyance herewith, still when they had eaten the *Eucharist*, celebrated certain *feasts*, which they called ἀγάπαι, *charities*, or *loves*, for that they were (as *Pareus* shews) as it were the *testimonies* and *bonds* thereof. The manner of the *Christians* of those times was to meet every first day of the week; and when they were come together, they begun their service with *Prayers* for the *Church*, the Emperors, and others; which being ended, they rose up, and *kissed* each other. Then he who was *Lector* read to them some part of the *Prophets* and *Apostles*; and he having done, the *Præpositus*, or *President* made a *Sermon*, wherein he exhorted them to faith, piety, and vertue. When the *Sermon* was over, they went to *prayer* again, and so proceeded to the *Eucharist*, and then to the *collection*, part whereof, by the *Presidents* appointment, was distributed among the *indigent*, and the rest laid out in *provision* for the *love-feast*; at which, *rich* and *poor* sate familiarly together, refreshing themselves, not only with the sober use of the *creatures*, but likewise with religious *conferences* and sacred *hymns*. Thus they managed things for a *space* in divers places, and *particularly* at *Corinth*. And had they stuck *here*, they had not laid themselves under

under ſuch *cenſure* and reproof as they met with from the *Apoſtle*; but not contenting themſelves *herewith*, they brake forth into ſeveral *diſorders*, ſuch as *prepoſterouſneſs*, *contempt* of the poor, *diviſions*, *ſchiſms*, *intemperance* and the like, which he being informed of, labors to take them off *thoſe feaſts*, and bring them back to the *firſt* inſtitution of the *Supper*, willing them, ſince they could make no better uſe of them, to *forbear* them.

Agapas quamvis dudum & quidem laudabiliter auctoribus ipſis Apoſtolis in Eccleſiis uſurpatas, &c. Apud Trem. & Jun. *Bibl. in loc.*

The ſubſtance of what I have ſaid concerning this matter, you may take in the words of *Beza*. *The love-feaſts* (ſaith he) *were by the authority of the Apoſtles themſelves, long and laudably uſed in the Churches, but becauſe of their abuſe, the Apoſtle* (Paul) *judg'd they ought to be laid aſide.* We ſee then, that though theſe *love feaſts* were ſo *antient*, of *Apoſtolical* inſtitution, and might (had they been rightly obſerv'd) have *contributed* much towards the advancement of *piety* and *charity*; yet when the *Apoſtle* ſaw them ſo *abuſed*, he takes them away. And if he dealt thus with them, what would he (do you think) have done with our *Chriſtmas*, *Eaſter*, and *Whitſontide* ſolemnities, wherein men *drown* themſelves in all manner of *riotouſneſs* and *licentiouſneſs*, as if they were then at abſolute *liberty*, and not under any law, ſave what either the *emptineſs* of their purſes, or *weakneſs* of their appetites do give them? Do you think ſuch *plea's* as *Mountagu*, *Selden*, *Fiſher*, uſe in the behalf of them, would have prevail'd

See Moulins *Nov. of Pop.* l. 1. c. 15. *Sect.* 30. *p.* 53. Gilleſp. *againſt the Cerem. p.* 108, 271.

vail'd with him to have *spar'd* them? I suppose not.

2. The *Christians* of former times had a friendly kind of *salutation*, wherein in token of love, peace, familiarity, and brotherly respect, they *kissed* each other. This the *Apostles* often make mention of, calling it one while, an *holy* kiss, another while a kiss of *charity*. And it being not only an *innocent*, but in some respects, a *convenient* custom of *long* standing amongst the *Jews*, from whom they deriv'd it: they did not only *allow* the faithful to use it, but *exhorted* them to it. What more frequent in the close of *Pauls* Epistles, than, *salute one another with an holy kiss?* which yet we must not understand, as if that serious, pious, holy, mortified man intended them the *liberty* of any *salutations* that were *light* or *vain*, or any way unbecoming the *strictness* and *honor* of the Christian Religion (it were no less than *impious* absurdity to entertain such a thought) but that in the same way whereby they were wont to express their *civil* respects, he would have them to shew their *Christian* respect to each other. And for the utter removal of all matter of suspicion and jealousie in the case, we must know, that it was not his mind that the men and women should in the *sacred* assemblies, where this custome did in an especial manner take place, *promiscuously* embrace and *kiss* each other, but that the *Men* (as was usual among the *Jews*) should do it by them-

Rom. 16. 16. 1 Pet. 5. 14.

Rom. 16. 16. 2 Cor. 13. 12. 1 Thes. 5. 26.

Gen. 29. 13. 33. 4. 45. 15.

themselves, and the *Women* by themselves; for the Men and Women (as *Baronius* well observes) did not sit as they do amongst us, in a *mixed* way, but *apart*. It is not to be imagined that he who wrote so much about abstaining from *appearance* of evil, shunning *occasions* of sin, avoiding of *scandal*, and laboured so much to maintain the *honor* of the Gospel, should allow, much less exhort them to express their respect in the assemblies, in the *former*, promiscuous way, but in the *latter*, which as it was common, so it was less lyable to exception and offence. I speak this, the rather, to obviate the *Atheistical*, *profane* vanity of some, who that they may the better *disgrace* religion, and bring it into *contempt*, use to make themselves merry with such kind of passages.

Ad. ann. 45. Sect. 26.

Well, this custome having this *foundation*, hath spread *far*, and continued *long*. In the *Greek* Church it remains to this *day*, as several passages in their *Euchologium* shew. And in the *West* it remain'd so long till it became highly *abused*, which the *Pastors* of the Church taking notice of, did for the preventing of *scandal*, and other evils likely to proceed from it, prudently disswade from the further use of it, upon which it was omitted and laid aside, not without the approbation of *Baronius*, *A Lapide*, *Vicecomes*, though men as tenacious of *abused* customes, as most, that their Church hath afforded.

Ed. Paris. gracol. a Jac. Goar p. 134, &c. *Ad. ann. 45. Sect. 26. Com. in Rom. 16. De Antiq. Bapt. rit. l. 1. c. 36.*

3. It was an use among the *Christians* heretofore, in the honor of deceased *Saints*, who had born eminent witness to the truth, to celebrate *nocturnal vigils*, or *night watches*. Their manner was, the *night* before such a *festival*, to meet together in the *Church*, and there to imploy themselves in holy *communion*, and pious *devotions*; more especially in *praises* and *thanksgivings* unto God, who by the faithfulness and constancy of his deceased *servants*, had given them that happy occasion of coming before him. This was a plausible *observation*, but after it had been practis'd a season, it became attended with such unhappy *abuses* and *inconveniencies*, that it lost the *reverence* belonging to it, and so was *declared* against, and *laid* aside. The *Fathers* of the Council of *Eliberis* in *Spain*, made a peremptory *Decree* against it, especially as to *Women*, and their watching in the Churchyard; *for that under pretence of Prayer, they secretly committed wickednesses*. *Durand* gives us a more particular and full account, both of their *abuse* and *abrogation*. He tells us, that after a time, instead of celebrating them with holy rejoycings, thanksgivings, and praises, they entertained *players* and *singers*, passing away the time in filthy *songs*, *dances*, *banquets*, *drinkings*, nay *fornications*; and *for these* (saith he) *and many other inconveniencies which attended them, they were interdicted*. Nay and *Bellarmine*, though he shew from *Basil*, *Jerom*, and other *writers*, that these *Night-watches* were anti-

Eo quod sæpe sub obtentu orationis scelera, latenter committant. Can. 35. *Propter hæc & multa alia inconvenientia quæ fiebant hujusmodi vigiliæ sunt interdictæ.* Ration. l. 6. c. 7 n. 8.

antiently uſed, yet he ſaith, that *inaſmuch as they became occaſions of great abuſes, the Church was pleaſed to intermit them.* There are yet in ſome *Churches*, ſome footſteps of them, but neither the *obſervation* nor *credit* of them is comparable to what it was.

Caterum quoniam paulatim occaſione nocturnarum vigiliarum, abuſus quoſdem irrepere caperant, &c. t. 2. de Eccl. Triump. l. 3. c. 17.

4. The general and continued uſe of *Sanctuaries* or places of *refuge* for *unwilling* Offenders, is well known. The *judicial* law provided that if any man ſlew his brother *fortuitouſly*, or without *intention*, flying to the *Altar*, he ſhould there remain *ſecure* from the revenge of the purſuer. Thus it was while the *Iſraelites* were in their journey in the Wilderneſs, and lay in one intire body round about the *Tabernacle*; but when they came into the land of *Canaan*, where they were to live at a greater *diſtance*, God out of his care and goodneſs, leſt the *Altar* ſhould be too *far* from the place where the fact was committed, and ſo the Offender be taken, ere he could reach it, did ordain ערי מקלט, *certain Cities of refuge*, whither the offender fleeing, and continuing till the *death* of the *high Prieſt* (which typified the *death* of *Jeſus Chriſt* our great *high Prieſt*, that was to put his poor exil'd ones in the fruition of a free and ſafe condition) he was to be *diſcharged* and return *home*. And anſwerably hereunto the *Heathens* had their *Temples*, *Courts*, *walls*, *ſtatues*, and ſuch like *priviledg'd* places, to which the offender fleeing, he remain'd ſafe. Of this ſort was the *Temple* of *Mercy* at *Athens*, with ſeveral

Exod. 21. 14.

Joſh. 20. 6.

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De Invent l. 3. c. 12. p. 265.

other places whereof our *Polyd. Virgil* will give you a particular account. And when the *Emperors* embraced the *Christian* religion, and became *Patrons* thereof, they setled this priviledge upon *Christian* Temples. And I think no body denies but that such places of protection and defence to unwilful *offenders* are both *lawful* and *convenient*. But the *Papists* not contenting themselves with the bounds prescribed by *Christian* Princes and States in former times, have made their several *Churches, Chappels*, nay their impure *Monasteries* such places, and that not only to the *unwilling* offenders, but to *Traytors, Murderers, Whoremongers*; where contrary to all *reason* and *justice* they keep them from being brought to due tryal and punishment. Hear what the *Decree* saith; *If the Offender fly to the Church, how great soever his miscarriages have been, he is not violently to be taken thence, neither ought he at any time upon pretence of the fault committed to be sentenced to death, or any other corporal punishment*: Which how the forementioned *Pol. Virgil* resented, you may gather from what follows. *There are* (saith he) *in our Christian orb, especially amongst the* English, *Sanctuaries every where, which do not only stand open, to such as fear snares, but to all manner of Offenders whatsoever, till it come to such as are guilty of Treason; which shews, as it manifestly appears, that we receiv'd not the institution from* Moses, *who appointed a Sanctuary only for such as had unwillingly slain*

Si liber fugit ad Ecclesiam quantumcunque gravia maleficia perpetraverit, &c Decret. *de Immunit. Eccl. in l. Imm. l. 1. tit. 4. c. inter alias. Sunt hodie in orbe nostro Christiano, &c. p. 266.*

a man, but from Romulus, *which certainly is the cause that many take such liberty in wickednesses. What must our Temples every where be Sanctuaries to such as these? how contrary is this to the institution of* Moses, *&c.* And that which he thus seriously *bewailes* and *declaims* against, divers Christian *Princes* and *States* being affected with, have wholly abolished all *Sanctuaries* for offenders whatsoever, and *laid* them aside, choosing rather to run the hazard of some *lesser* inconveniencies in the want of them, than such *great* ones, in the use of them,

And thus I have made good what I affirmed, *viz.* that the *Church* hath not only thought fit to *lay aside* such things as have been *abused* in Idolatry, but likewise such as have been *abus'd* in proceedings of a *lower* nature; which I have insisted on, for this *end*, to shew that if such things are to be laid aside, then those that have been *abus'd* the *former* way, and so have receiv'd defilement of a *deeper* and *worse* die, are much more. *Idolatry* do's not only argue a *neglect* of God, but sets up a *rival* or *competitor* with him, nay *prefers* another before him; and therefore though *all* sins are offensive and provoking, yet *that* is is so in an *especial* manner: whence it follows, that of *all* those things which have been *abused* those are most offensive which have been *abus'd* in *Idolatry*, and therefore of all others ought to be laid aside. And so much may serve for *proof* of the point; I now *proceed* to what follows. *Sect.*

Sect. 3.

Secondly, I ſhall ſhew what *things* they are that God upon their being *abuſed* to Idolatry would have laid aſide. And here I deſire you to take notice that I uſe not the term [*things*] in a *ſtrict* ſenſe as it ſtands oppoſed to *perſons*, *Names*, *Times*, as ſometimes it is taken, but in a *large* one, as comprehending both them, and the other *particulars* following.

1. He would have ſuch *perſons*, as forſaking true religion and his preſcribed worſhip, do give up themſelves to dunghill *Idols*, and the ſervice belonging to them, and therein do *abuſe* and defile themſelves to be *removed* and laid aſide. Though he be a very *gracious* God, and take no pleaſure in caſting off and undoing his creatures, yet ſuch is his *purity*, and *holineſs*, that when he ſees them go and proſtitute themſelves to baſe and filthy *Idols* that are worth nothing but ſcorn and hatred, he is ſo diſpleaſed with them, that he will not *endure* them. Such in times paſt was his zeal to his own worſhip, that if a man did but in ſome *circumſtances* depart from the rule, it was no leſs than death. *What man* (ſaith he) *ſoever there be of the houſe of* Iſrael *that killeth an Oxe, Lamb, or Goat, and bringeth it not to the door of the Tabernacle of the Congregation, that man ſhall be cut off from among his people*; that is, either by the hand of *God*, in caſe he did

Lev. 17. 3, 4.

did it *secretly*, or by the hand of the *Judge*, if it were *open*. And in observance hereof, *Joshua*: when the children of *Reuben*, *Gad*, and half 12. the tribe of *Manasses*, built an *Altar* upon the borders of *Jordan*, upon a civil account to signifie that though they lived *dividedly* from their brethren, yet they were *Israelites* as well as they, of the posterity of *Jacob*, in *covenant* with God, of the number of his *peculiar* people, interested in his *favour*, promises, and ordinances; and the other tribes thought they had done it upon a *religious* account, with an intention to offer *Sacrifice* thereon, contrary to what God had appointed, they were so affected with it, that they presently gathered themselves together to go forth to *warr* with them: and if they had not satisfied them that they did it meerly upon a *civil* account, they would no doubt have put them to the *Sword*. So great was their hatred of false *worship*, that they were resolv'd rather to hazard, nay lose their *lives* than endure it.

And if God be thus impatient of one *circumstance* in his worship which he hath not required, what may we then think he is of *gross* and *open* Idolatry, and such as are guilty thereof? As for such he every where breaths forth *death* against them. So great is his severity against *Idols*, that he peremptorily decrees, that whosoever he is that *pleads* for them, *offers* to them, or *performs* them any service, shall not only be look'd on as unfit

to

to *approach* him, but also *lose* his life.
*Levit.*20. 2.
There were *two* sorts of Idolaters that in the dayes of the *Old Testament* he required the Magistrates, whom he intrusted with the execution of the *Law*, to look after, and destroy; the impenitent *Canaanites*, and the apostate *Israelites*. Concerning the *former*, he tells them in plain terms, that they must *utterly destroy them*: which yet is not to be taken *absolutely*, and *strictly*, but with this *condition*, if they *persisted* in their idolatry, enmity, and opposition against his truth and people; otherwise they might spare them, as appears not only by the league made with *Rahab*, and the sparing of her, but also by the league made with the *Gibeonites*, and his punishing the breach thereof by *Saul*, in the dayes of *David*. And then for the *latter*, the case is no less plain: He determines peremptorily, *that he that sacrifices unto any, save unto the Lord only, shall be utterly destroyed*. And he requires of the *Magistrates*, that if there were any one amongst them that went and served *other* Gods, they should upon the testimony of *two* or *three* witnesses, *stone* him to death. And in answer hereunto we find that *religious* Magistrates and such as had *authority*, when they met with any that were guilty hereof, did for the *punishment* of them, and the *terror* and *caution* of others, put them to death. Thus *Moses*, when he came down from the *Mount*, and saw the *Israelites* dancing before the *Golden Calf*, he causes the *Levites* forthwith
*Deut.*13. 5.
Numb. 32. 15.
Josh. 2. 14. 6. 23. 9. 15.
2 *Sam.* 22. 1.
*Exod.*22. 20.
*Deut.*17. 2.

with to fall upon such as were the *capital* Offenders, and *slay* them. And afterwards when he saw how they joyned to *Baal Peor*, he in obedience to the command of God to that purpose, calls to his Judges, and makes them take such as were *principal* in the action, and *hang* them before the Sun. So *Elijah*, when in that famous contest upon Mount *Carmel* with *four hundred* and *fifty* Prophets of *Baal*, and *four hundred* Prophets of the *Grove*, he had in a *miraculous* way before King *Ahab* and all the people evinced them to be *Impostors* and *Deceivers*, he takes them down to the Brook *Kidron*, , and there slays them every man. And *Jehu* having got a company of *Baals* Priests together, serves them after the same manner; he put them all to the *Sword*, not suffering *one* of them to escape. But *Josiah* willing to give *Idolatry* its deaths wound, and bury it in everlasting oblivion, do's not only fall upon the *Priests* of *Baal*, and of the high places of *Judah*, but likewise goes to *Dan* and *Bethel*, and there *destroys* all before him. And whereas notwithstanding his Godly *zeal* and *diligence*, some escaped, and sculking up and down, secretly acted their wonted *Idolatry*, the Lord declares by one of his *Prophets*, who prophecyed after this *reformation*, that he would have them *destroyed* as well as the other. *I will* (saith he) *cut off the remnant of Baal from this place, and the names of the* Chemarims *with the Priests*. By this *remnant* of *Baal*, he means such as had escaped the zealous

Numb. 25. 4, 5.

1 *Kings* 18. 40.

2 *Kings* 10. 25.

2 *Kings* 23. 5, 20.

Zeph. 1. 4.

lous severity of the forementioned *reformers*; but what these *Chemarims* were, is not so easie to determine. The word comes coming of ... which in its *primary* notion, signifying *Incaluit, Calefecit, adustus fuit*, the generality of *Orthodox* interpreters, as by a *Metalepsis* render it *atrati*, which denotes such as *go in black* or *mourning*; so that these *Chemarims* seem to have been a special sort of *Priests* pertaining to *Baal*, who that they might the better gain to themselves the *reputation* of seriousness, mortifiedness, holiness, went in a *black* or *mourning* garb. It's likely they were his *domestick* Chaplains, who pertain'd to that which the Scripture do's by way of eminency call *his house*, and there perform'd the offices and services belonging to him. Now *these*, by how much they were the *nearer* to *Baal*, and of greater *account*, by so much God takes the more *notice* of them, and declares more *particularly* against them.

2 *Kings* 10. 26. *Those who would see other instances may read* Zepperus *de Leg.* Mosaic. *l.* 4. *c.* 3. *p.* 244.

And thus I have given you some *instances* of the several way God hath appointed religious Magistrates to exercise towards *Idolaters*. For the due applying and improving whereof, we are to distinguish, 1. Betwixt such as are *within* their dominions, and such as are *not*. For the *latter* I may say as the *Apostle* in another case: *What have they to do to judge them that are without*? 2. Betwixt such as have been drawn to Idolatry through *ignorance*, *evil education*, *fraud*: and such as have *deliberately* and of their own *accord*, betaken them-

1 *Cor.* 5. 12.

themſelves to it. 3. Betwixt ſuch as have had no due *means* applyed to them for their recovery; and ſuch as after the uſe of all due means remain *obſtinate* in their errour. 4. Betwixt ſuch as commit Idolatry *ſecretly*; and thoſe that do it *openly*. 5. Betwixt ſuch as are content with being guilty of Idolatry *themſelves*; and ſuch as not thinking it ſufficient to commit it themſelves, *ſollicite* others to it. 6. Betwixt thoſe who out of the *ſimplicity* of their hearts, are *followers* in that wicked work; and ſuch as are the *ring-leaders*. Now for ſuch as lying under the diſadvantages of *ignorance*, evil *education*, *fraud*, or the like, have been drawn to Idolatry, and have had no due *means* applyed for their recovery, eſpecially if they commit it *ſecretly*, and without *ſolliciting* others to it, they are to be *inſtructed*, and upon their repentance, *received*. But then for ſuch as *deliberately*, and of their own accord have cloſed with it, and after the uſe of due *means*, perſiſt in it, and commit it, not only *ſecretly* but *openly*, and labour to *draw* others to it, they are by the ſword of Juſtice to be *cut* off.

Cham. *Ep. ad* Cotton. *p.* 45. Rainold. *de Idol. Eccleſ. Rom. l.* 2. *c.* 1. *p.* 327. Rivet.

How far this concerns the *Papiſts*, the knowledge of their wayes and practiſes, will inform us. That they are *Idolaters*, the ſober-eſt and beſt of our *Proteſtant* Writers do peremptorily determine. To alledge that they worſhip the *true* God, will not relieve them; for ſo did the *Iſraelites* when they worſhipped the Calf; yet no body queſtions but they

vol. 2. *in* Hoſ. *p.* 557. Walæus *loc. Com. p.* 513. *Exod.* 32. 5.

were guilty of *Idolatry*. Though a people do worſhip the true God *terminatively*, and *ultimately*, yet if they worſhip him under any *viſible* repreſentation and ſimilitude, and not as he hath appointed, they do notwithſtanding that commit Idolatry. Now the *Papiſts* being evidently guilty hereof, in their uſe of *Images*, *Tranſubſtantiation*, *bowing* to the Altar, how we are to deal with them, the forementioned *diſtinctions* will afford ſome direction. This I might have been larger on, but the *Author* in the margent is ſo *clear* and *full* on it, that I ſhall only anſwer an *Objection*, and ſo go on to what follows.

Zepp. *de leg. Moſaic. l.* 4. *c.* 3. *p.* 244.

Perhaps you'l ſay, If it were indeed the pleaſure of God, that ſuch as corrupted his *worſhip*, and committed *Idolatry*, ſhould be cut off, how as *Hezekiah* did not deſtroy the *Jews*, when as they burnt *incenſe* to the brazen *Serpent*? *Anſw.* Though I reſerve the anſwering of *Objections* till I come towards the cloſe of this Diſcourſe, where I intend the doing of it under a *particular* head, to which I deſire my Reader as oft as there is *occaſion* to have recourſe; yet in regard this exception (with ſome others that follow) is of a more *particular* conſideration, I ſhall ſay ſomewhat to it now: And, 1. Perhaps the *number* of thoſe who had an hand therein was ſo *great*, that he could not, without deſtroying the *body* of the people (which in likelihood would have been a task too difficult for him) do it. It's ſaid in the Text, that the *children* of *Iſrael* did

did burn *incenſe* to it; that is, (according to an uſual *figure*, whereby we put the greater part for the whole) the *generality* of them; of all which to have attempted the puniſhment the *Law* required, would have been a buſineſs of *dangerous* conſequence. 2. How does it appear that he did not (as *Moſes* did before him) cut off the *principal* offenders? Though we may argue from Scripture *Negatively* in matters of *faith*, yet not in matters of *fact*. The *Holy Ghoſt* hath omitted the relating of many things, which he judg'd *unneceſſary* for us to know, and who can ſay but it is ſo in this *caſe*? As I cannot ſay he *did* deſtroy them, ſo neither can he that ſhall oppoſe me ſay he did *not*. 3. Admit he did not do it, how will it appear he did not *ſin* in it? we ſee what the Law required, and what others (ſome of which were *divinely inſpired*) practiſed; and that muſt needs be a ſtronger evidence for the puniſhing of *Idolaters* with death, than *Hezekiahs* omiſſion, whereof we are yet uncertain is for the *ſparing* of them.

Sect. 4.

2. HE would have ſuch *Names* as have been given to *Idols*, or to ſuch *perſons* or *things* as have belong'd to them, and thereby have been *polluted*, to be laid aſide. So far is he from allowing us to own other

Gods, or comply with them in their *sacrilegious* and *prophane* ordinances, that he will not endure we ſhould ſo much as retain their *Names*. As the *King* is impatient of the *Traytors* name, who hath attempted the taking away of his *power* and *life*, ſo is *God* impatient of the names of *Idols*, in as much as they have attempted the taking away, not only of his *power*, but alſo whatever is *near* and *dear* to him. How ordinary is it for him in *Scripture* to forbid us to take their *Names* into our mouths? *Make no mention* (ſaith he) *of other Gods.* And, *make no mention of the name of their Gods.* And, *I will cut off the names of the Idols out of the land.* And in obedience to his *will* ſignified in theſe and ſuch like paſſages, his *faithfull* ſervants have reſolv'd upon the declining of them. *I will not* (ſaith *David*) *take their names into my lips.* Such was the *perfectneſs* of his hatred to them, that he would not ſo much as *name* them. And if ever God make us men after his *own heart*, and bleſs us with ſuch *ſincere* and *holy* zeal, as he had, we ſhall follow his good *example*. Name them indeed we may, as the *ſacred* Pen-men themſelves did afterwards, but then we muſt ſee that we do it upon ſome *neceſſary* occaſion, and with *contempt* and *indignation*, not with any *honour* or *reſpect* to them. We may name them in *hiſtorical* relations, in *confeſſing* our faith, or in ſuch diſcourſes as we may be call'd to make in order to the *abjuring*, *refuting*, and *condemning* of them; but not

Exod. 23. 13
Joſh. 23. 7
Zech. 13. 2
Pſal. 16. 4

Vid. Tertull. *de Idol. c.* 20 *p.* 153.

not ſo as to *juſtifie*, *invocate*, *commend* them, or any way *promote* their reputation or ſervice. The Apoſtle ſpeaking of fornication, uncleanneſs, covetouſneſs, charges the *Epheſians* that they do not ſo much as *name* them; that is, by way of *approbation* or *vindication*, ſo as either to *ſpread* or *uphold* them: which alſo is to be ſaid in the preſent caſe; we may in diſcouſe *name* Idols by way of *diſtinction*, not *needleſly*, or with any ſhew of *liking*, ſo as to *defend* or *plead* for them. Eph. 5. 3.

And God do's not only *forbid* us to take the *names* of Idols into our mouths in the ſenſe *expreſſed*, but he charges us, like ſo many execrable and hateful things, to *extirpate* and *root* out the remembrance of them in all places where it is. *You ſhall* (ſaith he) *deſtroy the names of them out of that place.* He will have us to imploy our authority, power, intereſt, and all, for the total aboliſhing both of *them*, and all *reſpectful* remembrance of them. Nay ſuch is his indignation againſt them, that he will not only have ſuch *names* aboliſhed as have *originally* and *ſolely* pertained to *them*, but ſuch likewiſe as were originally *his*, and do in a way of ſpecial *propriety* and *ſuitableneſs* belong to him, and yet have been given to *them*. What name is there in all Scripture more becomming him than *Baal*? What may better ſerve to hold forth his abſolute *dominion* over his people, or conjugal *relation* to them? It ſignifies *my Lord*, or *my Husband*; what name then more *proper* or *ſuitable* for Deut. 12. 3.

ſuch a purpoſe, than it? Yet when it had long been given to Idols, he took up ſuch a diſlike of it, that he forbids them to call him any more by it. *Thou ſhalt* (ſaith he) *call me no more* Baali, *for I will take the names of* Baalim, *out of her mouth.* Some very *learned* men think that the *Chaldæans*, and *Phœnicians*, firſt gave this Name to the *true* God, the Maker and Lord of all: afterwards taking the *Sun* to be the only God of Heaven, they gave it, to it; then, out of the reſpect they bore to their deceaſed *friends*, they gave it to their *Images* which they ſet up and worſhipped. Others think it takes its riſe from *Belus* the firſt *Aſſyrian* Monarch after *Nimrod*, who governing his people well, they were ſo affected with it, that upon his death they deified him; and his Son *Ninus* out of the reſpect he bore to him, ſet up his *Statue.* After him, they called all their deceaſed *Hero's* whom they firſt *made*, and then *eſteemed* Gods, *Baalim.* As upon the firſt *Roman* Emperors, being called *Cæſar*, thoſe who ſucceeded had the ſame title, ſo upon this great Monarchs being ſtiled *Baal* (or *Belus*, for they are both one) thoſe who were deified after him, were termed ſo to; whereby it came to paſs that ſo many as were their deified *Hero's*, ſo many were their *Baals.* Hence we read of *Baal Berith*, *Baal Hermon*, *Baal Peor*, and divers others, whereof you find frequent mention in Scripture. The *Chaldæans*, out of the high reſpect they bore to this appellation, prefixed it to their

Hoſ. 2. 16, 17. Selden *de diis Syris.* Synt. 2. *c.* 1. *p.* 195. Rivet. *vol.* 2. *in Hoſ.* 2. 8. *p.* 537. Mede *in* 1 *Tim.* 4. 1.

their *Names*, as *Baladan*, *Balthazar*, *Belſhazzar*, and the *Carthaginians*, added it to theirs, as *Aſdrubal*, *Adherbal*, *Hannibal*. Now whether this name were given *firſt* to God, and *then* to Idols, or *firſt* to Idols and *then* to him, is not ſo material that we ſhould ſpend much time about it: certain it is that it was given to *both*, and as certain, that when God ſaw it ſo commonly and groſly *abus'd*, he do's notwithſtanding the *properneſs* and *fitneſs* of it for himſelf, by an expreſs prohibition, *forbid* his people to give it him any more. That this was the very *reaſon* wherefore he would have it laid aſide, is the judgement of *Oecolampadius*, *Calvin*, *Danæus*, *Zanchy*, *Tremellius*, *Junius*, *Pareus*, *Rivet*, and other *learned* men. Such is the *purity* and *holineſs* of God, that he will not have any *communion* with Idols, no, not ſo much as in their *names*, eſpecially when by *long* and *frequent* uſe, they become *common* to them, but will have both them and their names utterly aboliſhed and laid in ſilence.

Menoch. *de Rep. Heb. l. 4. c. 1.* *Sir* W. Raw-leigh *hiſt. l. 1. c. 10. Sect. 6. p. 194.*

This being ſo, what ſhall we think of thoſe who give the names of Idols to their *children*, to *months*, *dayes*, *ſhips*, *horſes*, *dogs*, and ordinarily diſcourſe of them under the ſame, without evidencing any *deteſtation* or *diſlike*? Nay what ſhall we think of thoſe who do not only take this liberty in *civil* matters, but alſo in *religious*: that declining the names *Chriſt* hath given to his *Officers*, *Ordinances*, and ſuch things as belong thereunto, uſe ſuch

Non ſo-lum thu-ra, &c. Gratian. *Dec. pt.* 1. *diſt.* 37. *c.* 15. *Sect.* 7. See Voetius *diſp. ſelect. pt.* 3. *p.* 260, 261, 263, 285, 317 Theſ. Salm. *pt.* 3. *Sect.* 37. *p.* 356 Alſted. *Encyclop. vol.* 1. *l.* 17. Uran: *pt.* 1. *c.* 13. *Sect.* 15. *p.* 406. *& part.* 3. *c.* 4. *Sect.* 3. *p.* 345. Hoſp. *de Feſt. p.* 27. *Numb.* 32 38.

as have been abuſed by Idolaters? Thus many call Miniſters, *Prieſts*; the Supper, a *Sacrifice*; and the Table, *Altar*. What is this but to be guilty of ſinful *complyance*, and needleſly keep up the *remembrance* of thoſe things which God would have forgotten? *Iſidore* was of opinion that to uſe the *phraſes* of Idols, was no other than to *Sacrifice* to them. *We do not only Sacrifice* (ſaith he) *to Devils when we burn Incenſe to them, but likewiſe when we willingly, without any neceſſity moving us to it, uſe their ſayings.* This is *home* to the caſe; but for the further informing and ſatisfying your ſelves touching this matter, I leave you to adviſe with the *Authors* ſet down in the Margent.

But you'l ſay, when a man comes into a place and finds perſons and things bearing ſuch *names*, what muſt he do? If he ſpeak of them under thoſe *names*, he ſins; if he do's not, either the people do not underſtand him, or laugh him to ſcorn: what then muſt be done? *Anſw.* We muſt conſider whether in the uſe of ſuch *names* in the places where we are, there be danger of *ſcandal*, yea, or no; that is, whether there be any who are likely thereby either to be *drawn to*, or *confirmed in*, their reſpect to Idols; or whether there be any who are likely to be *grieved* at the uſe of ſuch *names*. If there be *not*, then we may take the more *liberty*; if there *be*, then, if where we have *authority* we muſt take away ſuch *names*, and appoint others in their ſtead. Thus the Children of *Reuben* dealt with *Nebo*,

and

and *Baalmeon*, two Idolatrous Cities which they repaired. And thus they of *Geneva* dealt with *Balthazar*, the uſe of which *name*, they forbade. 2. Where we have not *authority*, we muſt by ſuch *arguments*, and *reaſons*, as are proper, *perſwade* them who have, to do it. 3. Where we neither have *authority* to alter, nor can *perſwade* thoſe who *have*, to do it, we may lawfully *uſe* them in *hiſtorical* relations, and by way of *diſtinction*. *Dagon*, *Aſhtoreth*, *Milchom*, and divers others mentioned in *Scripture*, were the *names* of Heatheniſh *Idols*, and yet the *ſacred* Pen-men did in that way, make uſe of them. Uſe them we may, but then we muſt do it ſo, that we make it to appear we do it not out of *choice*, or in a way of *approbation*, but out of *neceſſity*, and by way of *diſtinction* only, that we may ſignifie our minds, and make known what we have to impart.

Duo illa civitatum Nomina mutata fuerunt, &c. Tremel. & Jun. *in loc. Vid.* Bez. *vit.* Calv.

Neque puto ſolida ratione probabis, &c

Theſe being our utmoſt *bounds* in this caſe, how Mr. *Ritſchel*, who thinks, that though we may lawfully lay aſide abuſed *phraſes*, that yet we are not by any law *bound* to it, will juſtifie the *Lutherans* of *Auguſta* in the *voluntary* and *unneceſſary* retaining of the word *Maſs*, which he thought fit to inſtance in, in favour of his *cauſe*, I leave him to conſider.

Diſſert. *de Cerem. c. 9. Sect. 7. p. 90.* *See* Rivet. *vol. 2. in Hoſ. 2. 16. p.* 558. Voetius *ſelect. diſp. part. 2. p.* 607.

But to proceed; if God will have, not only the Idols *themſelves*, but their very *names* aboliſhed, what ſhall we think of ſuch Authors as *Eraſmus*, *Politian*, *Lipſius*, with many more of the ſame ſtamp, who upon every

occaſion

occasion *invocate* and *swear* by the heathenish *deities*, mentioning them so frequently, as if they could not speak *elegantly*, unless they stuff their discourses with their *names*? What more ordinary than *Dii Immortales*, *Propitia Minerva*, *Mehercule*, and a thousand more such passages unfit to enter into a Christians mouth? what lightness and vanity of this kind *Castellio* hath shew'd in his Translation, *Beza*, *Stephanus*, *Thuanus*, have pritty well told him. That *Christians* should use *heathenish* terms in their ordinary *discourse* is sad, but that they should bring them into the *Bible*, and make the *Holy Ghost* speak such language, is intollerable. *Drusius* speaking of that passage, *Kiss the Sun*; and of some that think the *Psalmist* doe's in the use of it allude to the manner of *Idolaters*, who testified their reverence and subjection to their Idols by *kissing* their hands, saith, *to referr it to Christ is most absurd*. He thought it an improbable thing that the *Psalmist* should expresse the honour due to Christ by a Phrase in use among *Idolaters*. And there passes a *manuscript* from hand to hand, said to be written by that *learned* man Dr. *Sanderson*, wherein he advises us to observe *formam sanorum verborum*, and to abstain not only from suspected *opinions*, but as much as may be also from *scandalous* and *offensive* Phrases. Nay some of the *Papists* themselves do concurr with us herein. *Aquinas* discoursing of unfit words and expressions produces a passage out of an *Epistle* of Pope *Leo*

Præf. *in def. translat. sua cont.* Castell.

Præfat. *in Nov. test. Græc.* 160.

Hist. t. 2. l. 35. *p.* 271.

Psal. 2. 12.

Ad Christum referre ipsa absurditate absurdius est: in Job 31. 17.

Leo to *Proterius* Bishop of *Alexandria*, where-
in he tells him that the enemies of the Cross
of *Christ*, do diligently observe all our *words*
and *syllables*, that so if we give them the least
occasion, they may improve it against us. And
Bellarmine being grown old and better ad-
vis'd, having in the *first* book and the *third*
chapter of his *disputations*, *de verbo dei*, used
the heathenish term *Divus*; he do's in his *re-*
cognition of that book, admonish his *Reader*
about it, telling him he never thought fit to
give that title to *Saints*, not only because he
found it not used by the antient Latin *Fathers*,
but likewise because the *heathens* gave it to
their *gods*, and therefore will have him to
know that wherever he meets with that *term*
in his writings, it either fell from him *impru-*
dently, or else was put in by the *Printer*
without his order. And *Durand* shews that
Pope *Sylvester* judging it unfit to speak of the
dayes under *Jewish* terms, such as *prima Sab-*
bati, *secunda Sabbati*: or under *heathenish*
terms, such as *dies Solis*, *dies Luna*: appoint-
ed they should speak of them under the
terms, *feria prima*, *feria secunda*; which he
look'd upon as more *harmless* and *inoffensive*.
Had they taken the same course in other mat-
ters, they had come nearer to the present ex-
ample of *Hezekiah*, and administred less mat-
ter of *scandal* and *separation*.

Unde Leo *Pa-*
pa in qua-
dam E-
pistola, *&c.* 22.
q. 11. *a.* 2. 2.
Nun-
quam
probavi
vocem
Divus,
&c. *init.*
Beatus
Sylvester
nolens,
&c. Ra-
tion. *l.* 7.
c. 1. *n.* 11.
p. 426.
See the
Rhemists
Annot. on
2 *Cor.* 6.
14.
1 *Tim.*
6. 4.
Rev. 1.
10.

Sect.

Sect. 5.

3. HE would have ſuch *times* as have been devoted to *ſuperſtitious* and *idolatrous* ſervices, and thereby have been *defiled*, to be laid aſide. It hath been the manner of *ſuperſtitious* and *Idolatrous* people, out of the *blind* reverence and *indiſcreet* devotion which they have born to their reſpective *deities*, to ſet apart ſome ſpecial times in their behalf, which they have eſteem'd *holy*, and ſpent in the *ſolemnities* belonging to them. As the *Jews* celebrated *feaſt dayes* in the honour of their *God*, ſo did *Idolaters* in the honour of *theirs*. *Jeroboam* did ſo in the honour of his *Gods*, and *Belſhazzar* in the honour of his. And who hath not heard of the *Saturnalia*, *Bacchanalia*, *Lupercalia*, and ſuch like *feſtivals* among the *Romans*, in the celebration whereof they committed ſuch horrible *wickedneſs*? Now when men do either *appropriate* times to falſe gods, take up ſuperſtitious *opinions* of them, or imploy them in *unlawful* ſervices, they do thereby imprint ſuch *defilement* on them, as renders them unfit for more *pious* and *holy* uſe. The *Jews* not thinking it ſufficient to give their *feſtivals* the ſober and juſt reſpect belonging to them, did no leſs than make *Idols* of them, in aſcribing to them thoſe *virtues* and *excellencies* which were not in them, and thereby

1 *Kings* 12. 32. *Dan.* 5. 1, 5.

thereby cast such *filth* upon them, as rendred them unmeet for those who professed the *Gospel*, and desired to keep themselves *pure*, to have any thing to do with them. This the *Apostles* saw, and therefore would not give way that the people under their charge should joyn in the observance of them. And when *Paul* took notice that the *Galatians*, notwithstanding this, did observe them, he blames them for it: *Ye observe* (saith he) *dayes, and months, and times, and years.* Gal. 4. 10 Nay he was so affected with it, that he tells them in plain terms, he was affraid he had *bestowed upon them labour in vain.* The reason wherefore he was so much set against the observing of these *festivals*, was not only because *Christ* was come, and the *Ceremonial* Law, whereon they depended, *abrogated*, but because the *Jews* both *had*, and *did* (as *Parens* shews) *abuse* them to *superstition*, by ascribing *merit* and *satisfaction* to them, which was highly injurious to the intereſt of *Christ*, and the design of the *Gospel*. And if we consult the *Records* of the *Church*, we shall find that the Godly Pastors, Teachers, and Christians of succeeding ages, look'd upon the *abuse* of such and such times and dayes, as a good and sufficient reason wherefore they should *decline* the observation of them. They would not observe the *Calends* of *January*, nor *Play-dayes* in the beginning of the Spring, nor *Easter* at the usual time, and that because *Heathens* and *Jews* had defiled them with their *superstitions.*

Cultum & meritum, &c. in loc. Concil. Tolet. 4. *can.* 10. Grat. *de cret. part* 2. *caus.* 26. *q.* 7. *c.* 13. Baron. *ann.* 184.

rions. And if the grounds whereon ſome of the ableſt defenders of *abuſed* things, amongſt us, be *ſound*, they did no more herein than what was *juſt* and *reaſonable*. They teach, *that the works which God does in times give reputation to them, and that his extraordinary works have advanced certain times to ſuch a degree of eminency, that all thoſe who honour God ought to eſteem them holy.* Now if this be ſo, may we not fairly inferre, that *evil* works do in like manner *diſparage* times, and that the *extraordinary* wicked works that have been done by ſuperſtitious, idolatrous, prophane men, have ſunk them down to ſuch a degree of *vileneſs*, that all thoſe who honour God, ought to look upon them as unclean and loathſome? If the old *Maxime, contrariorum eadem eſt ratio*, be true, certainly we may: for *good* and *evil* works are contrary, and therefore if the *former* have power to make *holy* and *honourable*, the *latter* have power to make *unholy* and *diſgraceſull*. Much more might be ſaid on this *point*, but I ſhall have occaſion to reſume it hereafter, and therefore for the preſent ſhall *diſmiſs* it.

Hooker *Eccl. Pol.* l. 5. ſect. 69. p. 271.

Sect. 6.

4. HE would have ſuch *ſtructures*, buildings, places as have been conſecrated to *ſuperſtition* and *idolatrous* uſes, and thereby have

have received *defilement*, to be laid *aside*. All the Temples, Chappels, Houſes, Groves, and other places, wherein *Idolaters* have celebrated their unlawfull ſolemnities, he would have *demoliſhed* and thrown down. As ſoon as ever he appointed his people to make him any place for the recording of his name, he declared his diſlike of ſuch places as *Idolaters* had devis'd and us'd. He was ſo far from being pleaſed with them, that he would not have one, though *new* built, and that for his own peculiar *ſervice*, ſo much as *like* thereunto. *Vaſquez* ſaith, he choſe the form of an *Ark* rather than another thing, for a teſtimony of his preſence, becauſe it was ſuch as they had not *abuſed*. But his diſlike to ſuch kind of *places*, will appear more evidently from the many expreſs *commands* he hath given to his people concerning them. Amongſt other things which he gave in charge to the *Iſraelites* in the Wilderneſs, this was *one*, that when they were come into the Land of *Canaan*, they ſhould deſtroy all *places* wherein the inhabitants had committed their *abominations*, in the ſervice of their *gods*. *Ye ſhall* (ſaith he) *pluck down all their high places, and cut down their groves*. This he *over* and *over* again requir'd of them, but ſuch was their remiſsneſſe and lukewarmneſs, that they neglected to do it. They took care to avoid the rage of their enemies, and ſettle themſelves in the Land; but as for the extirpation of *Idolatry*, with the *reliques* and *occaſions* thereof, and

De Adorat. l. 2. diſp. 4. c. 4.

Numb. 33. 52. Deut. 7. 5.

and the ſetting up and maintaining of his pure worſhip and ſervice, they minded it not: which he taking notice of, ſends an *Angel* to them to *expoſtulate* with them about it, and
Judg. 2. 2 *blame* them for it. Upon this, they *lift* up their voices and *weep*, as a people *ſorry* for their neglect, and *reſolv'd* to reform. But this proves only a *flouriſh*, and ends in a *return* to their former ſecurity: for, the *Angel* is no ſooner gone, but their *zeal* is over, and they as far from doing their *duty*, as ever they were before. Nay ſo *groſs* was their behaviour in this buſineſs, that inſtead of *aboliſhing* of ſuch *Idols* as they had amongſt them, (with the high places, houſes, and other things belonging to them) they fell a *worſhipping* them;
Judg. 2. 11. *they ſerved Baalim.* Notwithſtanding all the *wonders* God had wrought for them, all that *Moſes*, *Joſhua*, and the *Angel* had ſaid to them, and all that they themſelves had *pretended*, yet inſtead of renouncing *Idols* and ſerving the *Lord*, they renounced the *Lord* and ſerved *Idols*: Which he being highly *moved* with, appears to *Gideon* by night, and bids him go and throw down the *altar* of *Baal*, that his *Father* had, and cut down the *grove*
Judg. 6. 25. that was by it, build an *altar*, take the ſecond *bullock*, and offer a *burnt-offering*. He will *firſt* have him throw down the *altar* of *Baal*, and *then* ſet up *one* for him: *firſt* aboliſh *idolatrous* worſhip, and then ſet up that which was *pure*. And this was no other than what upon good *grounds* he might command him

to

to do; yet had *Gideon* thought it meet to have *expostulated*, he might have urged many things against his obedience. He might have pleaded that he was but *young*, and so less fit for the undertaking of such a work: that there was a *Magistrate* in the place, to whom it did more properly belong, who might manage the business with less *difficulty*, and more *success*: that *Joash* his *Father*, whom he ought not to affront, was the man: that the *altar* he was to throw down, and the *grove* he was to destroy, stood in *his* ground: and that the *oxe* he was to sacrifice was likewise *his*; but having such *warrant* for his undertaking, he disputes not, but obeys. He takes ten of his Servants, and goes in the night, and notwithstanding the *difficulty* and *dangerousness* of the attempt, does as he was appointed. Which *heroical* act being *commanded* by God, and usher'd in by a special *miracle* the *Angel* wrought, in fetching fire out of the Rock to consume his sacrifice, one would have thought should have *awaken'd* the people, and stirr'd them up to the performance of their long *neglected* duty; yet it *prevail'd* not, but they still proceeded in their *former* course, suffering the work required of them to lye undone.

Notwithstanding this their *stupidity* and *slothfulness*, God still goes on, and where is opportunity declares his displeasure against polluted *places*, and the sin therein committed. Though they were never so *dear* to him, and

convenient for his service, yet when they were polluted, he took up a controversie against them. *Shiloh* was a place he much respected, was *convenient* for the residence of the *Ark*, and the coming of the *people* from the several *Tribes* thither to worship, and was honoured therewith for several *hundreds* of years; yet when it became *polluted* with the horrible *prophaneness* and *wickedness* that was there committed, he was so incensed against it, that he *remov'd* the *Ark* from it, and would not *endure* it should ever come there more. When he brought it back from the *Philistines*, he would not (though the *Tabernacle* remain'd there) suffer it to return *thither*, but placed it in *Kirjath-jearim*, in the house of *Abinadab*. So likewise, *Bethel* was once *dear* to him, yet when *Jeroboam* had defiled it with his *Idolatry*, he was so displeased with it, that he puts another *name* upon it, denoting the *wickedness* of it, and forbids his servants to *come* at it. And when the *Prophet*, contrary to his command, ate and drank in it, he was so *incensed* against him, that he caused a *Lion* to meet him and *slay* him. Nay the *Tabernacle* it self, though it was made by his special *appointment*, consecrated to his special *honour*, and had for a long time been imployed in his special *service*, yet when it became *defiled*, he *cast* it off, *forsook* it, and never made *use* of it more. He would neither have the *Ark* brought back to it, nor it fetch'd to the *Ark*, but ordered a new one to be made, wherein it remain'd till the building of the *Temple*.

Jer. 7. 12
1 *Sam.* 7. 1.
Hos. 4. 15.
1 *Kings* 13. 9, 24.
See Dr. Stillingf. Orig. Sacr. l. 2. *c.* 5. *sect.* 2. *p.* 68.
Ps. 78. 60
1 *Chron.* 15. 1. 16. 1.

These you'l easily grant, were *emphatical* intimations of his Mind, and *strong* motives to stir up this people both to *decline* and *abolish* such abused *places*; yet such was either their *love* to them, or want of *zeal* against them, that they still let them alone, to the high *provoking* of him, and *insnaring* of themselves, who were so apt to be overcome by every *temptation*. And thus (notwithstanding the many good men that time after time, they had amongst them) it continued all along down to the dayes of *Hezekiah*, who was the first that undertook their *removal*. He being acquainted with the mind of *God* in this particular, and indued with a Spirit of rare and princely *zeal*, no sooner gets the Crown upon his head, but he goes up to the *high places* and destroys them, with all the *instruments*, and *incitements* of Idolatry, he found in them. Amongst all the particulars mentioned in his reformation, this is the *first*, that *he removed the high places*. Presently after him, rises up the famous *Josiah*, who though when he entred upon the Kingdome, he came short of him in *years*, yet not in *zeal*. Such was his *indignation* against all *false* and *corrupt* worship, that he went through out all *Judah* and *Israel*, and demolish'd the high places, groves, houses, and what ever had been an *occasion* thereof. I say *Judah* and *Israel*; for though *Israel*, at that time were a distinct Kingdom, and govern'd by *another* power, yet the Inhabitants thereof were then carried away, and

2 *Kings* 23. 7. &c.

those who remain'd, *regarded* not what became of the *Idols* that were amongst them, which before they had so much *doted* on, but gave way to this good *Prince* to come and do with them what he pleased; and he having such *liberty*, went to them and utterly *destroy'd* them. The like is reported of *Asa* and *Jehoshaphat*: though their zeal did not carry them so farr as to remove all such *places* as had been *abused*, yet it put them upon removing all such as had been *abused* to *Idolatry*. Its said both of the *one* and the *other*, that *he took away the high places*. Indeed in the *Kings*, its said, they did not take away the *high places*; but there the *Holy Ghost* speaks not *ad idem*: he there speaks of other *high places*, then he intends in the *Chronicles*. There were *two* sorts of high places; *excelsa cultus idololatrici*, and *excelsa cultus divini*. The *former* were consecrated to *Idols*, and used in their worship; the *latter*, to *God*, and used in his. Now they should have taken away *both* these, the *former*, because they had been abused to *Idolatry*, the people having worshipped a *false* god in them: the *latter*, because they both *had* been, and still were likely to be abused to *superstition*, the people worshipping the *true* God in them, after a *wrong* manner, inasmuch as they did it not in the *place* he had appointed and set apart for that end and purpose. But they contented themselves with removing the *former*, suffering the *latter* to remain, which the *Holy Ghost* takes notice of, and blames them for.

2 Chron. 14. 3. 17. 6.
1 Kings 15. 14. 22. 43.

Thus

Thus you ſee what *God* commanded, and the moſt pious *Kings* in the time of the *Old Teſtament*, practiced, as to the preſent buſineſs. They ſuffered not the Temples, Chappels, Houſes, Groves, and other places that had been *abuſed*, to remain; but ſet upon them, and *demoliſh'd* them. And if we come in to the times of the *New Teſtament*, we ſhall find, that ſuch *Chriſtian* Emperors, Kings, Princes, States, as have been tender of the *glory* of God, and the *beauty* of Religion, have taken the *ſame* courſe. No ſooner did the *civil* powers after our *Saviours* time, become *Chriſtian*, but the *Paſtors* of the Church *addreſſing* themſelves to them, and *acquainting* them with the *danger* of the reviving of *Idolatry*, ſo long as the *Pagan* Temples remain'd, they gave order that they ſhould be *demoliſh'd*. And when God was pleaſed ſome years ago, to begin a reformation of Religion amongſt us, the *Magiſtrates* of theſe and other Nations did the like; they fell upon the Abbies, Monaſteries, and other places that the Papiſts had *polluted* with their Idolatry, and pull'd them down to the ground. And herein they did no more than what was allowed by *Calvin*, *Beza*, *Wolphius*, *Danæus*, *Polanus*, and the ableſt Teachers of the reformed Churches. *Zanchy*, who hath writ a *learned* Treatiſe on this ſubject, is ſo peremptory in it, that he cries out, *Quis hunc zelum Domini improbare queat?*

Julius Firmicus *de Err. profan. relig. p.* 68. *Ed. Wouver.* Euſeb. *vit. Conſt. l.* 3. *c.* 52. Niceph. *l.* 8. *c.* 33. *l.* 12. *c.* 24, &c. Socrat. *l.* 5. *c.* 15. &c. Sozom. *l.* 2. *c.* 4. *l.* 5. *c.* 7. *l.* 7. *c.* 15. Ruffin. *l.* 2. *c.* 23. Theodoret. *l.* 5. *c.* 3. Auguſt. *Serm.* 241. Cent. Magd. *cent.* 4. *c.* 15. Zanch. *vol.* 2. *col.* 406. Com. *in Deut.* 12. 2. Colloq. Momp. *part* 2. *p.* 29. Com. *in* 2 *Reg.* 10. 27. Pol. Chriſt. *l.* 3. *p.* 229. Synt. *l.* 10. *c.* 68. *vol.* 2. *col.* 711.

Who can be against this zeal of the Lord?

Let such places alone, and there is danger they will in time be imployed to bad *uses*, as they have been heretofore. Hereof *History* affords too many instances. *Constantine* hated *Idols*, forbad the *worship* of them, and destroyed *divers* of their Temples, yet left *others* standing: and so upon *Julians* coming to the *Empire*, and allowing the *Heathens* the liberty of their religion, they *entred* into them, and celebrated their idolatrous *mysteries* in them, as in times past. This *Theodosius* taking notice of, did not only *forbid* the worship of Idols, and *destroy* some of their Temples, but levell'd all before him, and thereby buried *Idolatry*, with the instruments of it, in oblivion. Though pious *Magistrates* do, by laws, forbid *Idolaters* the worship of their *false* Gods, yet so long as they see their *Temples* stand, they will be in hopes of *recovering* of their liberty; and when they *have* it, will enter into them, and *abuse* them as much as ever. *Lavater* therefore thinks it meet, that all such places should be *destroyed*; alledging the saying of the famous *Zisca*, concerning *Monasteries*. *Non relinquendos esse nidos ciconiarum, ne eos repeterent. We must not suffer the nests of these Storks to remain, lest they return to them again.* It is to be feared, that so long as such places *remain*, the Idolatry committed in them, will scarcely be *suppressed*. This the light of *Nature* taught *Cambyses*, who fearing the superstition of *Egypt* would not be rooted out, if the *Temples* where-

Euseb. *vit.* Const. *l.* 3. *c.* 52. Theod. *hist. l.* 5. *c.* 20. Socrat. *hist. l.* 3. *c.* 1. Zanch. *vol.* 2. *col.* 709. Pet. Mart *in* 2 *Reg.* 10. 27.

Com. *in* 2 Paral. 12. 2. *Apis, cæterorumque deorum ædes dirui jubet, &c.* Justin. *hist. l.* 1.

wherein it was seated, were not taken away, gave order that the houses of *Apis* and *Ammon* should be pull'd down. On the *contrary*, when men see not only their Idols *destroyed*, but their *Temples* and *Houses* pull'd down, they'll dispair of the *reviving* of their religion, and so be more easily drawn to close with *true* piety. *Eusebius* hath writ a *Chapter* on purpose to acquaint us herewith; wherein he tells us, that when the *Heathens*, upon *Constantines* demolishing the Temples of *Venus* and *Æsculapius*, saw how little their *Idols* were able to do for themselves, and what a *desperate* condition their religion was in, they fell to *scorn* them, and *embraced* Christianity. *Vit. Const. L. 3. c. 53.*

But perhaps you'll say, if it be *thus*, what shall we think of our *selves*? either such places as have been polluted with Idolatry, are *not* to be demolished, or they *are*: if they are *not*, then the forementioned powers err'd in doing it: if they *are*, then we erre, in not doing it. The generality of our *Churches* and *Chappels*, are such as have been defiled with *Popish* abominations; how then, if these *principles* be sound, shall we justifie the retaining them? *Ans.* We must distinguish, 1. betwixt such *buildings*, as in respect of their *situation*, *figure*, dimentions, and other circumstances, are notwithstanding their former abuse, *fit* for *religious* and *honest* uses; and such as are not. 2. Betwixt the using of such buildings *with* their idolatrous *ornaments*, and adjuncts,

and *without* them. 3. Betwixt such buildings as *stand* amongst those as are *scandaliz'd* with them, and such as do *not*. 4. Betwixt such buildings as *stand* in places where Idolatry is like to be restored, and such as do *not*. Now as for those buildings that have been *abus'd* in idolatrous services, and are in respect of their *situation*, *figure*, or the like, *unfit* for *profitable* uses, and remain deck'd with their Idols *attire*, and stand amongst such people as are *scandaliz'd* with the use of them, and are in such places where there is danger of the *return* of Idolatry; such are utterly *unlawfull*, and ought as well as the *high places*, and *groves*, to be removed.

This I speak of the *former* sort of *buildings*; then, as for such as in respect of their *situation*, *figure*, and the like, are fit for *profitable* uses, are stripp'd of their Idols *attire*, stand not amongst such as are *scandaliz'd* therewith, neither are in such places where there is danger of the *return* of Idolatry, those we may lawfully retain. As God allowed *Eleazar*, to take the *Censers*, wherewith *Corah* and his rebellious company offered incense, to make *plates* for the *altar*: and *Joshua*, to take the *gold* and *silver*, and the vessels of *brass* and *iron*, which he found in *Jericho*, and put them into the *sacred* treasury: and *Gideon*, to take the *bullock* that *Joash* his Father had design'd for sacrifice unto *Baal*, and therewith make a burnt offering to the Lord: So he allows us in this case, to spare such *buildings*, as those

Numb. 16. 39.

Josh. 6. 24.

Judg. 6. 27.

I

I have now mentioned, and convert them to an holy and profitable uſe. Herein we have the concurrence of *Tertullian*, *Auguſtin*, and other of the Ancients, who notwithſtanding their great *zeal* againſt *Idolatry*, and eminent *endeavours* to extirpate it, thought ſuch buildings as theſe might be *retained*, and imployed in the *ſervice* of God. Which our *Edw. 6.* and other Proteſtant *Kings* and *States*, with the *Clergy* belonging to them, taking into conſideration, thought it not meet utterly to aboliſh the ſeveral *Churches* and *Chappels* within their Dominions, though they knew they had been horribly abuſed by *Popiſh* Idolatry; but ſtripping them of their filthy *Ornaments*, they converted them to *another* and *better* uſe, wherein they have ſerved ever ſince, and I truſt will do ſtill. I know there have been *ſome* amongſt us, who have held the *retaining* and *uſe* of ſuch places altogether *unlawfull*, but the generality of *Orthodox* Writers are, and that upon good grounds, herein againſt them.

De Coron. Milit. c. 8.

Ep. 154. ad Publ.

See Zanch. *vol. 2. col. 711.* Hooker *Eccl. Pol. l. 5. ſect. 17. p. 149* Hall *againſt the* Brownifts, *ſect. 45.* Gilleſp. *againſt Cerem. part 3. c. 2. p. 136.* Rutherf. *of Scandal. q. 6. p. 62.*

This, I would have underſtood of ſuch *buildings* as are neceſſary, commodious and uſefull. As for pompous *Cathedrals*, and ſuch like places, that ſerve for little, but to mind us of the ſuperſtitious *oſtentation*, and *vanity* of former times, and bolſter up uſurping *Prelates*, in their Pride and Lordlineſs, I have no more to ſay for them, but that it were *of Scandall*, if with the *high places*, they were pull'd down, and the *materials* thereof converted to

a better use. That you may not think I have only the *Brownists*, and such kind of persons to bear me company herein, hear what the learned *Beza* hath. *I could wish* (saith he) *that those great Temples which in many places do by their very form testifie Popish Idolatry, and are fram'd rather to walk and make a noise, than commodiously to receive auditors, or hear the preachers, had been demolished from the beginning, and others, more convenient for Sermons, and administration of the Sacraments, had been erected.* I confess if we were to revive the *Old Testament*-administration, turn every *Diocess* into a land of *Jewry*, and have a Church in each of them after the similitude of *Solomons* Temple, there were some reason for their continuance; but being it is otherwise, as every one knows that is not *wilfully* blind, it is but fit they should be taken *down*, and the *materials* of them otherwise imploy'd. How well then those deserve, who instead of *appearing* against them, expend so much study, pains, time, treasure in *repairing* and *upholding* of them, I leave to all sober men to judge; I know no other *reward* they can look for, but that which the superstitious and hypocritical *Jews* met with; *Who hath required this at your hands?*

Et quod ad me attinet optarim, &c. Colloq. Mompelg. *part* 2. *p.* 29. *See also* Rutherf. *of Scandal, q.* 6. *p.* 77.

Isa. 1. 12.

5. He would have such *utensils*, as have been devoted to *superstitious* and *idolatrous* uses, and thereby have been defiled, to be laid aside. All such Altars, Images, Books, Reliques, Vessels, and other *instruments*, as have been

been imployed to the furthering of *falſe*, and *corrupt* worſhip, he would have *extirpated* and *removed*. Though in *themſelves* they are never ſo innocent, rich, ſplendid, yet when once they have been *ſerviceable* to ſuch wickedneſs, he would have them *caſt* away, as things unfit to be *retained*, by thoſe who profeſs his *Name*, and are addicted to his *pure* worſhip and ſervice. This appears by divers expreſs *precepts* he gave to the *Iſraelites* to that purpoſe. *Ye ſhall* (ſaith he) *deſtroy their altars, and break their images.* And, *ye ſhall deſtroy all their pictures, and all their molten images.* And, *the graven images of their gods ſhall ye burn with fire: thou ſhalt not deſire the ſilver or gold that is on them, nor take it unto thee.* He would have them not only to *deteſt* the *gods* of the Heathens *themſelves*, but alſo the *altars*, *images*, *groves*, and whatever was *ſerviceable* to them; and he would have them not only to *deteſt* them, but *aboliſh* them, as things *execrable* and *unfit* to be endured by them. And as if this were not ſufficient to evidence his *indignation* againſt ſuch things, he gives it in charge to them, that when any *City* revolted from his *worſhip*, and turn'd to *Idolatry*, they ſhould deſtroy it, and all that was in it. *Thou ſhalt* (ſaith he) *ſmite the inhabitants of that City, with the edge of the ſword, deſtroying it utterly, and all that is therein, and the cattell thereof with the edge of the ſword. And thou ſhalt gather all the ſpoil of it into the midſt of the ſtreet thereof, and ſhalt burn with fire the City,*

Exo. 34. 13. *Numb.* 33. 52. *Deut.* 7. 25. *Deut.* 13. 15, 16, 17

and

and all the ſpoil thereof every whit, and it ſhall be an heap for ever, it ſhall not be built again. And there ſhall cleave nought of the accurſed thing to thine hand, &c. Oh the heat and ſtrength of *divine* jealouſie! They muſt ſmite the *inhabitants*, deſtroy the *cattell*, demoliſh the *houſes*, and conſume the *ſpoil* without ſparing, or reſerving any part thereof. Hence we find that the good *Magiſtrates* of ſucceeding times, when they met with ſuch matters as *Idolaters* had abuſed in their worſhip, they preſently laid hold on them, and aboliſhed them as things *defiled* and *unclean*. When *Hezekiah* came to the Throne, he took care that all *ſtumbling* blocks, and whatever was *diſgracefull* and *unbecoming* true Religion, ſhould be removed; and in order thereunto gave it in charge to the *Levites*, that they ſhould carry forth the *filthineſs out of the holy place*; and it's ſaid, that they in obedience to his command, *brought out all the uncleanneſs which they found in the Temple.* By this *filthineſs* and *uncleanneſs*, we are to underſtand thoſe *impure* and *prophane* things, which being brought into the *Temple*, had rendred it *filthy* and *unclean*; and theſe the *Levites* brought forth and deſtroyed. Thus they did in particular with the *altars* which were in *Jeruſalem*; for ſuch on the *one* hand, was the zeal of *Ahaz* to his filthy *Idols*, that he built *altars* to them in every corner in *Jeruſalem*: and ſuch on the *other* hand, was the zeal of *Hezekiah* to *God*, that he cauſed them to be thrown

2 *Chron.* 29.5,16.

Quæ ſunt impura, aut ad profanum cultum invecta, &c Trem. & Jun. *in loc.*

thrown down and removed. And *Josiah* who came after him did the like; he took all the *vessels* that were made for *Baal*, and for the *grove*, and all the *host* of heaven: also the *pourtraicture* of the grove, that was in the house of the Lord, the *horses* the Kings of *Israel* had given to the *Sun*, with the *charrets* belonging to them: likewise the *altars*, and *images* which his ancestors had made; all these he took and destroyed. And if we descend to the times of the *New Testament*, we shall meet with the like *zeal*. The *Evangelist* in the *history* of the *Apostles*, shews that when the *evil* spirit had prevailed over the Jewish *Exorcists*, many of them who had studied the *black art*, came and brought their *conjuring books*, wherewith they had committed so much *superstition* and *wickedness*, and sacrificed them to *justice* in the *fire*. And agreeable hereunto is what we find recorded of the *Christians* of after-times. The good *Emperors* did not only destroy the *Temples* of Idols, but likewise the *statues*, *images*, and whatever they could light on that had been serviceable to them. *Constantines* severity to the λάβαρον, or *imperial standard*, is well known; when he saw his Souldiers *adored* it, and made an *Idol* of it, he abolish'd it, and substituted the *Cross* in its place. And the *States* of *Utretcht*, lighting in the year 1609. on the whole *fardle* of *Mass* accoutrements, did notwithstanding the *costliness* thereof, take it into the *Market* place, and there publickly *burn* it. Of *instances*

2 *Kings* 23. 4, 6, 11, 12, 14.

Act. 19. 19.

Euseb. *vit.* Const. *l.* 3. *c.* 52. Niceph. *l.* 8. *c.* 33. Sozom. *l.* 1. *c.* 4. Voetius *disp. part* 3. *p.* 306.

of

of this nature, there is such plenty in all *Histories*, that I shall not trouble you with the mention of any more.

6. He would have such *rites* and *ceremonies* as have been *abused* in *superstitious* and *idolatrous* services, and thereby have been *defiled* to be laid aside. Whether they are such as consist in *vestures*, *postures*, or *actions*, when they have been imployed to *corrupt* and bad uses, and thereby have contracted a *stain* upon them, he would have them thrown by, as being thenceforth *disgraceful* and *scandalous*, and by virtue thereof unfit to be used, either in his *worship*, or by his *people*. The learned *Grotius* renders this as one reason of the abolishing of the *Mosaical* Ceremonies, that they had been so much *abused* by the *Jews*, who overlooking the *design* of God in that *pedagogical* administration, under which they were, made other *use* of them than they were *appointed*. *After* (saith he) *a principal part of religion began to be placed in them, they were to be pluckt up as tares hindring the Corn.* The error of the *Jews* consisted not so much in the *Neglect*, as in the overvaluing of them; they laid greater *stress* on them than *God* would have had them, preferring the *observation* of them before the discharge of those *substantial*, *indispensable* duties he required of them: which he taking notice of, did for that and other *reasons*, think meet to *abolish* and *remove* them. And if he abolished his *own* ceremonies, which had a *divine* stamp on them,

See Mr. Gillesp. *Disp. of cerem. pt.* 3 *ch.* 2. *p.* 129.

Postquam in illis praecipua pars pietatis collocari caperat, &c. Ann. *in* Johan. 4. 23.

them, and have been so *eminently* useful, when they had been *abused*, we may then fairly infer, he would have *humane* ceremonies that have no such *stamp* upon them, neither have been so *useful*, when they have been *abused*, to be abolished. And this was *one*, if not the *only* ground of our *Saviour's* appearing against *washing* of hands before meat. It was in it self both an *innocent* and *convenient* rite, but the *Jews* superstitiously *abus'd* it, making it more *necessary*, and keeping a greater *stir* about it than was fit. The *Sanhedrim* appointed it to be observed as a *standing* Ordinance; insomuch that a man must not *eat*, till he had performed it. Nay some of their Rabbi's laid such stress on it; that they counted him guilty of no less than a *capital* offence, and worthy of *death* who neglected it. *R. Aquiba* saith in plain terms, *that he who takes meat with unwash'd hands is worthy of death*; and being in prison, and having *water* given him both to *wash* with and *drink*, and by accident spilling one *half* of it, he *wash'd* him in the *remainder*, thinking it fitter to do *so*, than *drink* it: nay to *dye* rather than to violate the *traditions* of his *Ancestors*. And *R. Jose* saith, *that to lie with unwash'd hands, is all one as to lye with a Whore*: which yet their law punished with death. Now our *Saviour* taking notice of the great and horrible *abuse* of this rite, charges the *Scribes* and *Pharisees* with it, asserts the *liberty* of his Disciples, and *encourages* them to stand out against it. Though a

See Dr. Hamm. *in Mat.* 15. 3. *Mar.* 7. 4.

rite

rite in it self be never so *lawful*, yet gross *abuse* renders it unfit for further use. And thus divers *Persons* and *Churches* in different ages, have conceiv'd, and therefore have declared against, nay wholly abolished various ceremonies meerly upon this account, because they have been *abused*, and have look'd upon that as a sufficient *reason* for their so doing. It seems to be a thing of an *arbitrary* and *indifferent* nature whether in the ordinance of Baptism, we use a *trin-immersion*, that is, a *threefold* dipping, or plunging: or a *single* one; yet some *ancient* Churches have refused to use the *former*, upon this account, that it was *abused* by *Heretick*s and *Idolaters*. The *western* Bishops, taking notice how the *Arrians* made use of it to signifie a *trinity* of *natures* in the *godhead*, thought those Churches did no other than what was *convenient*, who declin'd it. *Gregory* the great, writing to *Leander* one of the Bishops of *Spain*, whose manner was to dip but *once*, tells him that they at *Rome* did it *three* times, and upon what account: *partly* to represent our *Saviours* lying *three* dayes in the grave, *partly* to signifie the *Trinity* of persons subsisting in the divine Essence, yet lets him know that in regard *Heretick*s used to do it, he thought they in *Spain* ought to forbear it, and to dip but *once*. And the *fourth* Council of *Toledo* treading in his steps, do in the like manner assert and commend the use of *single* immersion, and that for this *reason*, lest they should seem to allow of the opinion of the

See Hommius disp. Theolog. 45. Sect. 4. p. 246.

Quia nunc huc usque ab haereticis infans in baptismo tertio mergebatur fiendum apud nos esse, non censeo, &c. l. 1. Ep. 41.

Simplicem tenemus, baptismi mersionem, &c. can. 5.

the *Arrians*, who uſed it to a contrary end. Though the *Biſhops* of this Council thought *trin-immerſion* lawful, nay in ſome reſpects *convenient* and *uſeful*, yet in regard *Hereticks* with whom they were not to hold communion, or confirm in their way, both had, and did *abuſe* it, they thought good to *wave* it, and content themſelves with a ſingle *immerſion*, which had not been ſo *abuſed*, neither neither would be ſo *ſcandalous* and *offenſive*. And the *Divines*, of the *reformed* Churches, beyond the *Seas*, do ordinarily in their *writings*, ſhew the concurrence of their *judgements* with them herein. *Pelican* is full and vehement; writing upon one of the *Levitical* precepts againſt the *Jews* ſymbolizing with *Idolaters*, he thus delivers himſelf: *God* (ſaith he) *by this one law would have them caſt away, and abhorr whatſoever had in worſhip pleaſed the Gentiles; much more care ought Chriſtians to have of this, who being taught to worſhip God in Spirit and Truth, ought firſt and laſt to have abhorred the idle, unreaſonable, and deceitfull forms and rites of Idolaters: which if the antient Biſhops had well underſtood, the Church had never been peſtred with ſo many profane rites and baſe ceremonies, by which it is come to paſs, that ſome Chriſtians differ little from the antient Gentiles, ſave in the names of their Idols.* To the ſame purpoſe writes *Calvin*; *As for antient rites* (ſaith he) *which it is lawful indifferently to uſe, becauſe they are conſentaneous to the word, we reject them not, pro-*

Voluit Deus una lege abominari, & abjici, &c. in Levit. 18. 3, 4.

Modo ne ſuperſtitio & pravus abuſus eos abolere cogat.

Epiſt. ad Verſipell. p. 413.

viden

vided, ſuperſtition and evil abuſe, compell us not to abolish them. Beza goes ſo far, that I believe there are few *Non-conformiſts* in *England* will ſay more. *The triſles* (ſaith he) *which had proceeded to manifeſt ſuperſtition, we have abolished as will-worship; And we affirm that they who retain the reliques of unprofitable ceremonies, and out of prepoſterous judgement correct them rather than abolish them, deſerve ill of the Churches. Yet ſome there are who would have Paſtors put on garments, which if not by their firſt bringing in, yet by their abuſe are Baals garments.* The Church of *England* likewiſe renders this (as you heard even now) as the weightyeſt reaſon of aboliſhing certain of the *ceremonies*, that they have been ſo much *abuſed*. Nay *Lyra*, a Papiſt, writeing on the forementioned *precept*, againſt *ſymbolizing*, ſaith, that *God intended thereby to exclude from the children of* Iſrael *every rite of the Gentiles.* And the reaſon hereof was, *partly* becauſe they had *abuſed*, and defiled them with their ſuperſtitions; and *partly* becauſe he would not have his people hold *communion* with them. And thus I have diſpatch'd the *ſecond* particular, and ſhew'd what thoſe things be that God upon their being *abus'd*, would have *laid* aſide.

Addititias illas innumerabiles nugas, &c. Diſp. Geney. 66, 84. & de Cæna adv Hargium. p. 4

Intendit excludere a filiis Iſrael omnem Gentilem ritum.

Sect.

Sect. 7.

Thirdly, HAving in the *preceding* particular, ſhewed what things upon their being abuſed, are to be laid aſide, I ſhall in the *next* place, acquaint you to *whom* the power, and duty of doing it, do's belong. If ſuch things muſt be removed, it concerns us to inquire *who* muſt do it, that ſo in order to the effecting of it, we may neither *uſurp* what is above us, nor *neglect* what belongs to us. Now for the better *clearing* of this matter, we muſt conſider that the management of the work, is either more *private* or *publick*. The more *private* management of it belongs to every particular *Chriſtian*, who in his reſpective place, is to contribute his aſſiſtance towards the promoting of it. *Miniſters* in their places, are by preaching, writing, diſcourſing, to ſhew the *ſcandalouſneſs* and *dangerouſneſs* of them; *people* in their places are to decline the *uſe* of them; and both *Miniſters* and *people* in their ſeveral places, are to remove ſuch of them, as are in their *own* power. Hence we find that when *Jacobs* houſehold gave to him, the ſtrange *gods* which were in their hands, with the *ear-rings* which either *had*, or *might* eaſily have been *abus'd* to Superſtition and Idolatry, he took them and *hid* them, by the Oak in *Shechem*. And when the Jewiſh *exorciſts* were convinced of

See this point handled in Zanch. *vol. 2. col.* 406, 799

Walæus, *loc. com. p.* 542.

Gen. 35. 4.

their *error*, they brought those mischievous *books* which they had *abused* in their prophane *divinations*, and burnt them in the *fire*. This is a more *private* management of it, belonging to every *good* man, who so far as his *propriety* and *dominion* do's extend, is to endeavour the removal of such *defiled* and *offensive* things. The more *publick* management of it, belongs to the Civil *Magistrate*, who by virtue of the *power* wherewith God hath intrusted him, is to take a *view* of his whole Dominions, *extirpate* and *abolish* whatever is prejudicial and injurious to Gods *pure* worship and service.

19. *Quisque enim pater familias est quidam minor magistratus domus suæ, &c.* Zanch. *vol. 2. de Imag. col. 405.* *v.* Contz. *Polit. l. 2. c. 16.* Erastus *Conf. Thes. l. 3. p. 128.* Maccov. Vedelius, Utenbogard, Grotius, *and the* Belgick *Arminians, with divers amongst our selves.*

Concerning the *Authority* of the Civil *Magistrate* in matters of *Religion*, Writers discourse *variously*. The *Jesuites* on the *one* hand, give him too *little*; *Erastus* and his *followers*, on the *other*, give him too *much*. The *former*, look upon him, as such a *terrestrial* animal, that they allow him no more, than only a power to *defend* and *execute* the *Popes* determinations, and impositions, that is to say, to be his *Vassal* and do what ever he will *have* him. The *latter*, take him to be invested with such power, that they think he may devise new *forms* of government, make new *laws*, institute new *officers*, appoint new *ceremonies*, and do great matters. It is not necessary here to undertake the *deciding* of this *controversie*; yet for the better clearing of the matter in *hand*, I shall in a *few* words, intimate to you, my apprehensions concerning it.

it. There is (as the *School-men* diſtinguiſh) a *twofold* authority; the *one* of *order*, the *other* of *juriſdiction*. The *former* conſiſts in a power to *preach* the Word, *diſpenſe* the Sacraments; and belongs only to *Miniſters*, who are duely *qualified* for, and lawfully *called* thereunto. The *latter* conſiſts in a power to *govern* the Church, and *rule* all perſons, and *things* therein. And this likewiſe is *twofold*, *ſpiritual* and *temporal*; the *one*, conſiſts in a power to apply the *keys*, exerciſe Eccleſiaſtical *cenſures*, ſuſpend, excommunicate, abſolve; and this as well as the authority of *order* belongs only to *Miniſters*. In the time of the *Old Teſtament*, the power both of *order* and ſpiritual *juriſdiction* pertain'd only to the *Prieſt*. *Uzzah*, might not touch the *ark*; *Saul*, offer burnt *offerings*; *Uzziah*, burn *incenſe*. And, as it was *then*, ſo it is *now*: *No man* (ſaith the Apoſtle) *taketh this honour unto himſelf, but he that is called of God as was Aaron*. Neceſſity indeed varies the *caſe*; but in an *ordinary* way, none may meddle therewith, but only ſuch as by a *legal* and *fit* deſignation, are ſet apart for the Miniſtry. The *other*, conſiſts in a power to overſee, regulate and diſpoſe in a *political* way, of all matters in the Church to the *advantage* thereof; and this belongs to the Civil *Magiſtrate*, who though he hath not any *formal* Church power, yet he hath ſuch a power as he is to *exerciſe* for, and in the behalf of it. Though he hath not any power *privative*, or *contrary* to that of the

Eſtius *in* 4. *ſent.* *diſt.* 18. *ſect.* 2. *p.* 258.

Numb. 18. 7. 2 *Sam.* 6. 7. 1 *Sam.* 13. 13. 2 *Chron.* 26. 18. *Heb.* 5. 4.

See Salmaſ. *Apparat. ad lib. de Primat. p.* 303. *ed.* Lugd. 1645.

the Church, yet he hath a power *cumulative*, and *auxiliary*, which he is to exert, improve, and lay out in the behalf of her. *Constantine* told his *Clergy*, that *God* appointed them *Bishops*, τῶν ἔσω τῆς ἐκκλησίας, *of the things within the Church*, or Temple; and *him* τῶν ἐκτὸς, *of the things without it*. Though the *Magistrate* have not power *in sacris*, so as to preach the Word, administer the Sacraments, and dispence censures; yet he hath power *circa sacra*, so that he both may, and ought to do many things in relation thereunto. He is to *defend* the Church from the rage and violence of persecutors; *back* divine Laws with his Civil sanction; that so they may be of more authority with his people; see that all Officers in the Church do their *duty*; when there is occasion *convene* Synods, and if there be need *preside* in them; take care that such *Constitutions* be made in them as may help to maintain *unity* and *order*, and prevent *division* and *confusion*; see that Ministers have competent *maintenance*; erect *Schools* of learning; and purge his Dominions of superstition and idolatry, with all such things as have been *abus'd* therein, that so God may be *purely* worshipp'd, and true Religion may *flourish* and *prosper*. And, if it were not a *despotical*, *nomothetick*, *arbitrary*, but only a *subordinate*, *diatactick*, *auxiliary* power that was aim'd at in the *Oath of Supremacy*, as some *reverend* men from good *testimonies* prove it was not, I see no reason where-

Euseb. *vit.* Const. *l.* 4. *c.* 24. *p.* 397.

Mr. Nye *of the Oath of Supremacy*, *p.* 16. *Mr.* Tombs *his Supplement*, *p.* 2.

fore

fore the *Centuriators*, *Calvin*, or others, should so *exclaim* against it. It seems to me to be no more, than what the *Scripture* does allow; and therefore I am apt to think it was *misinformation*, that put those *excellent* men into such indignation. However, to prove here that the *Magistrate* both *may*, and *ought* to perform all these particulars, is more than the *orderly* prosecution of my present *theme* does require. It is *sufficient* for me in this place, to make good that *branch* of the last *particular* which concerns the *removal* of such things as have been *abus'd* in *superstitious* and *idolatrous* services; and that I shall *endeavour* to do, in these following *particulars*.

Cent. 7. *prafat.* Com. *in* Am. 7. 12 *In what sense the Christian Magistrate may be called the head of the Church:*

1. God in *Scripture* gives the *Magistrate* such *appellations*, and *titles*, as shew he ought to do it. He stiles him *Shepherd*, *Father*, and the like; and that not only as to the *Common-wealth* over which he is, but as to the *Church* within his Dominions. Now though we must not stretch *metaphors* too far, yet this we may safely conclude, that as *Shepherds*, *Fathers*, and such like relations are to *provide* Necessaries for their *flocks*, *children*, and those who are under their charge, and *remove* stumbling blocks, and whatever may be hurtfull to them; so *Magistrates* are to provide *necessaries*, for the *Church* over which they are, and *remove* such things as have been *abus'd* in *corrupt* services, and whatever *else* they meet with that tends to *infect*, or *insnare*.

See in Wendel. *System. Maj. l.* 1. *c.* 28. *p.* 1307. *Isa.* 44. 28. 49. 23,

2. He charges the punishing, suppressing,

and purging of Idolatry and false Worship,
Deut. 17. 5. in a *peculiar* manner upon him. The *judicial* Law required of the *Jews*, that if there were any amongst them guilty of *Idolatry*, they should *bring* him to the *gates* of the *City*, and there upon his being *convicted* by the evidence of *two* or *three* witnesses, *stone* him to *death*. The reason wherefore they were to bring him to the *gates* of the City, was because the places of publick *judicature*, where offenders were tryed and received their sentence, were *there*. And if the *Magistrate* were thus to take *cognisance* of, sit in *judgement* on, and *remove* idolatrous *persons*, we may reasonably inferre, he was to do the like with idolatrous *things*.

3. He imputes the rising up, and practice of Idolatry, to the *want* of a Magistrate. When he hath given us an account how *Micah* had an house of *Gods*, an *Ephod* and *Teraphim*, how his mother had a graven and molten
Judg. 17. 6. *Image*, he immediately adds, *that in those dayes there was no King in Israel.* Where we are not to take the word מלך, translated *King*, *strictly*, for a *particular* kind of Magistrate passing under that *name*, (for in that sense the *Israelites* never as yet, either at *one* time or *other*, had any *King*) but *largely*, for a *Supreme* Magistrate in *general*, without respect to *this*, or *that* particular kind. And so the meaning is, that it was a time of *Anarchy*, and confusion, wherein the people having no better guide than their own corrupt and licentious

centious *natures*, broke forth into ſad *extravagancies*, ſuch as ſuperſtition, idolatry, prophaneſs; whereas if there had been a *good* Magiſtrate, he would have kept them in *awe*, and reſtrain'd them. He would either have prevented *Micahs* Idolatry, or elſe preſently have gone and *ſuppreſs'd* it.

4. He takes it *well* from Magiſtrates, when they imploy their power, and intereſt in rooting out *Idolatry*, with all the *inſtruments*, *memorials*, and *occaſions* thereof. *Moſes*, *Joſhua*, *Aſa*, *Jehoſaphat*, *Hezekiah*, *Manaſſes*, *Joſiah*, did all eminently lay out themſelves herein, and he *accepted* of their zeal, and *commended* them for it.

Exod. 32. 20. *Joſh.* 22. 20. 1 *Kings* 15. 12. 2 *Chron.* 17. 6.

5. He is ſo far from being diſpleas'd with them for ingaging in ſuch matters, that he is *offended* with them that they proceed no further, and *blames* them for it. He reproves *Aſa*, *Jehoſaphat*, *Azariah*, that when they threw down the *Idols*, which they found in the land, they did not with them deſtroy the *high places*, but ſuffered them to *remain*, and the people to *burn* incenſe in them. Here *two exceptions* are made: 1. It's ſaid, that what is alledged from theſe *inſtances*, concerns the Kings of *Judah*, who were *types* of *Chriſt*, and therefore though they *had*, and *exerciſed* ſuch a power, it does not follow, eſpecially now, the *Meſſias* being come, that others may do it. *Anſw.* 1. Divers of the forecited places did not only concern the Kings of *Judah*, as it was a *divided* State, but alſo the Kings

2 *Chron.* 33. 15. 2 *Kings* 23. 4. 1 *Kings* 15. 4. 22. 43. 2 *Kings* 15. 4.

Kings of *Iſrael*, and *all* Kings and Princes whatſoever. Not only the Kings of *Judah*, but the Kings of *Iſrael*, and other foreign Princes, ſuch as *Cyrus*, *Darius*, *Artaxerxes*, did as much in the matter of Religion, as the thing in the preſent diſcourſe amounts to, and yet the *Holy Ghoſt* is ſo far from blaming them, that he *records* it to their praiſe, and *commends* them for it. 2. How does it appear that the Kings of *Judah* were *types* of *Chriſt*? It does not follow that becauſe they were his *predeceſſors*, or bore ſome *reſemblance* of him, that therefore they were *types* of him. 3. Admit that in ſome reſpects they were *types* of him, yet that in it *ſelf* without divine *commiſſion*, could not *impower* them to do any more, than thoſe who were no *types* at all of him. It is not the being *types*, but the having a *command*, that inveſts men with power to undertake and perform ſervices. But 2. It's further ſaid, that the condition of Kings, in the Old Teſtament, was different from what it is now. They had *Prophets* to adviſe with, and receive directions from, which in theſe dayes they have not. *Anſw.* 1. Their ingaging ſo far in Religious matters, was not from hence that they had *Prophets* to conſult with, but from this, that the *Law* required them to do it, the *directions* whereof they preferred before any particular *ſuggeſtions* whatſoever. Though they had *Prophets* by them, nay though ſome of them were *Prophets* themſelves, yet unleſs it were in ſome *ſpecial*, extra-

Ezr. 5. 13. 6. 1. *Neh.* 2. 8

2 *Kings* 23. 24. 2 *Chron.* 16. 40. 30. 16. 31. 3, 21

extraordinary caſes they kept to the *Law*, and followed the directions thereof. 2. What is here objected againſt the *power* of Magiſtrates in the time of the *Old Teſtament*, may alſo be objected againſt the power of *Prieſts*, concerning whom it may as well be ſaid, that they had *Prophets* to adviſe with, and that therefore what they did in reforming the Church, is of no force to us. Which *conſequence* I know will be thought *unſound* and *weak*, and yet if we admit the *former*, I ſee not how we can withſtand it. Will it be ſaid, that the *Prieſts* had a ſtanding Law, to authorize and warrant their proceedings? I *anſwer*, ſo had the *Magiſtrate* as well as they. Or will it be ſaid, that that *Law* was granted to the *Magiſtrate* with reſpect to the *Prophets*, with whom he was to adviſe: What hinders but I may ſay the like of the *Prieſts*? Theſe *Exceptions* being thus removed out of the way, I ſhall go on with my Diſcourſe.

6. The *Church* of God hath all along acknowledged and taught, that this work belongs to *Magiſtrates*; and thereupon hath ſtill as there hath been *occaſion* and *encouragement*, called upon them to perform it. *Auguſtine* in that known place of his, is very *clear* and *full*. Speaking out of the *ſecond Pſalm*, of the duty of *Kings*, he thus expreſſes himſelf. *How therefore do Kings ſerve the Lord in fear and trembling? No otherwiſe but by prohibiting and puniſhing thoſe things which are done againſt his command. He ſerves him as after*

Quomodo igitur Reges ſervinnt Deo in timore, &c. t. 2. Ep. 50. ad Bonif.

after one manner as he is a man, and after another, as he is a King. As he is a man, he ſerves him by living religiouſly: as he is a King, by eſtabliſhing ſuch kind of Laws with convenient rigour, as do command things juſt, and forbid things unjuſt; even as Hezekiah *ſerv'd him, by deſtroying the groves, and the temples of the Idols, and the high places which were built againſt his commandment; as* Joſiah *ſerv'd him, by doing the ſame things which* Hezekiah *did; as the King of the* Ninivites *ſerv'd him, by compelling the whole City to make their peace with him.* Thus that *grave* and *judicious* Father; and yet as if this were not ſufficient, he ſpeaks more fully in *another* place, to which I referre you. Some years after this, the *Biſhops* aſſembled in the Council of *Carthage*, decreed, (as you have before heard) *that the moſt glorious Emperors ſhould be intreated, that Reliques not only in Images, but in all manner of places whatſoever, groves or trees, ſhould be utterly demoliſhed.* And the whole ſtream of *Proteſtant* Divines, in their publick *Confeſſions*, *Bodies* of Divinity, *Commentaries*, *Controverſies*, do ſtill aſſert and maintain, that the *defence* of Religion, *reforming* diſorders in the Church, *extirpating* falſe worſhip, with all the appurtenances thereof, does belong to the *Magiſtrate*, and that he is to take care truely and faithfully to perform the ſame. To this purpoſe ſpeak the *Auguſtan*, *Saxon*, *Helvetian*, *Bohemian*, *Dutch*, *Scotch*, *Engliſh* Confeſſions. To this purpoſe likewiſe, ſpeak

t. 10. *de* Serm. *Dom. in Mont. Hom.* 6. *Item placuit ab Imperatoribus glorioſiſſimis peti, &c.* Conc. Carth. 5. *can.* 15 *See* Corp. Conf. *ed.* Geney. 1654. *part* 2. *p.* 38, 90, 198. *pt.* 1. 60, 146, 107 124.

Pet.

Pet. Martyr, *Zanchy*, *Bucan*, *Baldwin*, *Polyander*, *Rivet*, *Wendeline*, *Jewell*, *Andrews*, *Davenant*, *Bramhall*, *Rainolds*, *Ames*, *Rutherford*, with divers others of the *greateſt* and *eminenteſt* lights that theſe latter ages have afforded: which I mention the rather, becauſe there are ſome amongſt us, who look upon the *Magiſtrate* as a meer *civil* Officer, appointed only to take care of, and ſecure mens *civil* rights and intereſts, having nothing at all to do in matters of *Religion*. A great deal more might be ſaid in confirmation of the thing aſſerted; but what I have in theſe particulars briefly *hinted*, may *ſuffice*.

But perhaps you'l ſay, in caſe the *Magiſtrate* either though *ignorance*, *error*, *ſlothfulneſs*, *wilfulneſs*, or the like, *refuſe* to remove *offenſive* things, what courſe then muſt we take? Muſt we *without* his conſent, go and *remove* them our ſelves, or muſt we *let* them alone, and ſuffer them to remain as *Snares* and *Engines*, to intrap people, and draw them to ſin? *Anſw.* As for thoſe things to which we have *jus dominii*, a civil *right*, and over which we have a lawful *power* to diſpoſe of them as we pleaſe, we may *remove* them our ſelves; but as for thoſe to which we have no *right*, and over which we have no *power*, we may not do it. We may indeed, and ought to declare our *diſlike* of them, decline the *uſe*

Loc.com. *claſs.* 4. *c.* 13. *ſect.* 31. *vol.* 2. *col.* 788. Loc.com. *p.* 763. Caſ. *l.* 2. *c.* 6. *p.* 177. Synops. *purTheo. diſp.* 50. *ſect.* 40. *t.* 1. expl. *decal. p.* 1372. Syſtem. *Maj. p.* 1307. Defen. *p.* 519, 610. Tortura *Tort. p.* 364. De Jud. *cont. p.* 91. *Againſt* Milit. *p.*

109. Conf. *with Hart*, *p.* 586. Caſ. *l.* 5. *c.* 25. Due Right *&c. p.* 393. Jus Divin. *p.* 69. Ed. Rainolds *Serm. of the Peace of Jeruſalem*, p. 28.

of them, admoniſh, perſwade, and intreat thoſe to whom they do *belong* to do it, ſhewing them out of the *word*, how unlawful they are, what *others* have done in the like caſe, and of what ill *conſequence* the retaining of them may be; withall, praying that our admonitions, perſwaſions, intreaties, may be *effectual*, and that *God* would open their eyes, to ſee the *vanity* of ſuch things, and incline their *hearts* to aboliſh them. This doubtleſs we may do, but to go and take them *forcibly* out of the *Proprietors* hands, and diſpoſe of them, as we ſee good, unleſs we have ſome ſpecial *order*, either from *God*, or the Supreme *Magiſtrate* under whom they live, we may not do it. What is *ours*, we may diſpoſe of as we pleaſe; but what is *anothers*, we may not meddle with it, except we be in ſome *ſpecial* manner impowered thereunto. Though *Labans* Images were (as the *ſeptuagint* calls them) τὰ εἴδωλα, *Idols*, yet was it not juſtifiable in *Rachel* to take them from him. *Nebuchadnezzar's* Image likewiſe, was an *Idol*, yea an abominable and filthy *one*, and upon that account *Shadrach*, *Meſhech*, and *Abednego*, juſtly refus'd to *worſhip* it, but yet they might not lay *violent* hands on it, neither did they *offer* to do it. And when *Chriſt* had offered up himſelf in Sacrifice to his Father, and thereby aboliſhed the *ceremonial* law, how many things in the *Temple*, did thereupon become *uſeleſs* and *dangerous*, and how ſadly did the *Jews* abuſe them every day, to the great

pre-

Gen. 31. 19. *In modo peccare videtur primo quia aufert rem alienam quod eſt contra legem*, &c, Pareus *in loc.* *Dan.* 3. 18.

prejudice of the *Goſpel*? Yet did not the *Apoſtles* for all that, run into the *Temple* amongſt them, and demoliſh them, but contenting themſelves with the diſcharge of their *duty*, left that work to whom it *belonged*. To go, and ſeize upon other mens *rights*, becauſe of their *abuſe*, is (ſaith *Auguſt.*) *the property of the furious Circumcellions, who rage where they have no power.*

Furioſorum Circumcelliconum eſt ubi poteſtatem non habent, ſævire. t. 10. de Serm. *dom. in Mont. Hom.* 6. *Judg.* 6. 25.

Indeed *Gideon* though a *private* man, went into his *Fathers* ground, threw down the *Altar* of *Baal*, and cut down the *Grove* that was by it; but he did it not of his *own* head, but by *immediate* and *ſpecial* direction from *God*, whoſe bare *command* is ſufficient warrant in the moſt *harſh* and *doubtful* caſe whatſoever. Neither can it be denyed but the *ſecond* Council of *Arles* celebrated under Pope *Sylveſter*, made this decree, *That if Infidels ſet up lights, or worſhip trees, fountains, or ſtones, in any Miniſters Presbytery, and he neglect to demoliſh them, he ſhall be guilty of Sacriledge.* But this for ought that appears, was without *foundation*, either of *Scripture*, or right *reaſon*. As *Religion* do's not *create* dominion, ſo neither do's it *deſtroy* it. Though men by their *abuſe* of Gods creatures do *forfeit* them *to him*, yet not to *us*. Till he by a ſpecial *grant* had given the *Iſraelites* power over the *Cananites* and their *Idols*, they might no more deſtroy the *one*, than the *other*. And if mens *own* abuſe of their injoyments do not give us any power over them, how can we in reaſon think

Si in alicujus preſbyterio in ſilvis, aut deles, aut facultas (I ſuppoſe it ſhould be *facultas*) *accenderint, aut arbores*, &c. Can. 23.

think that *others* abuſe of them ſhould do it? It would be thought ſtrange Doctrine, if a *Miniſter* ſhould teach, that upon an *Heathens* or *Papiſts* paſſing through his Neighbours ground, and worſhipping his *tree* or *well*, he either *ought* or *might* thereupon go and demoliſh it. Should ſuch kind of *Doctrine* take place, it would make ſtrange work in the world. And therefore I conceive the *Council* ſuppoſed the having either of order from *authority* to do it, or the conſent of the *perſons* whoſe goods upon their being abuſed, were to be demoliſhed; otherwiſe, I know not how the *Canon* will be juſtified.

Notwithſtanding, Eccleſiaſtical *Hiſtory* makes mention of many *zealous* and *bold* attempts of this nature, concerning which, mens opinions are various. *Baronius* tell us of *Marcus* Biſhop of *Arethuſa*, who in the reign of *Conſtantius* the Emperor, demoliſhed an Heatheniſh *Temple*, which rather than at the command of *Julian*, he would rebuild, he endured great *torments*; of *Nicolaus*, and other Biſhops, who threw down ſeveral *Idols*, with the buildings belonging to them; nay of *Theodorus*, a Chriſtian Souldier, who out of indignation to the *Temple* of the *Mother* of the *Gods*, went and ſet it on fire. And Mr. *Fox* gives us an account of one *William Gardiner* an Engliſh-man, who in the year 1552, being at *Lisbon*, and there ſeeing a *Cardinal* in the preſence of the King, Prince, Nobles, and a great aſſembly of people, lift up the

Ad ann. 362. ſect. 34. 318. ſect. 5. 304. ſect. 12.

Acts & Mon. ad ann. 1552.

Hoſt,

Host, and toss it to, and fro about the *Chalice*, make *circles*, and play the fool with that *Sacred* Ordinance, he stept to him, and with *one* hand took the *Host* from him, and trampled it under his feet: and with the *other*, overthrew the *Chalice*; all which, notwithstanding his severe torrures, he justified and defended to the last. These were *high* and *bold* attempts, but whether warrantable or no, I leave to graver judgements to resolve. As I would not *eclips* the pious zeal of any of Gods faithful servants, who have with such eminent resolution, patience, and constancy, appeared in behalf of his truth, so neither would I have an hand in *defending* what is not according to the *word*. *Zanchy* saith, *these private examples are no rule to us*. Nay, divers learned and judicious *Writers*, who yet were far from allowing *Idolatry*, or any *occasions* of it, have openly *protested* against, and *condemned* such kind of proceedings, as irregular and unjustifiable. Upon the reformation in *France*, the people not waiting for the conduct of *authority*, ran into the *Churches*, and there pulled down *images*, *altars*, with other things of that nature: but *Beza* confesses *there was much sin in it*, *as there uses to be in such preposterous actions*, *undertaken in time of War*. And upon the reformation in the *Low Countries*, the rabble there did the like: but *Voetius* declares against it, and saith, *that the Dutch Churches did then, and do to this day, condemn it as seditious and disorderly*. We must

Hæc privata exempla in regulam trahenda non sunt, vol. 2. col. 406. *In Galliis autem agnosco non tantum imprudentia sed, &c.* Colloq. Momp. *part.* 2. *p.* 19. Condemnarunt *tunc temporis, &c.* Select. disp. *part.* 3. *p.* 319.

must take care that our *zeal* transport us not beyond the bounds of *discretion*, and *soberness*. We must prosecute good *ends* by good *means*. To violate the law *our selves*, whiles we are endeavouring to vindicate it from the contempt and profaneſs of *others*, is to pull down with the *one* hand, what we build up with the *other*.

Sect. 8.

Fourthly. IT being made out to you, *what* things upon their being abuſed, are to be laid aſide, and to *whom* the doing of it do's belong; namely to all of us in one reſpect or other: I ſhall here ſhew after what *manner* we muſt do it. And

1. We muſt do it *willingly* and *cheerfully*. Though the things we have before us, be of great *value* and dear to us, yet as ſoon as we find they are ſuch either in *themſelves*, or by *accident*, that it may not conſiſt with the ſafety of religion to retain them, we muſt with all *readineſs* aboliſh them. We ſhould be as *willing* to part with them, as a man is to part with *fire* out of his cloaths, or a *viper* out of his boſome. When *Jacob* ſet upon the purging of his *family*, and willed them to put away the ſtrange *Gods* that were amongſt them, they with all *readineſs* delivered them to him, with the *Ear-rings* which were in

Gen. 35.

their

their Ears. And when the Jewiſh *exorciſts* upon the *Apoſtles* doctrine, and miracles believed, they of their own *accord*, brought their *Magick* Books, and burn'd them. Though the *value* of them was ſo great, that it amounted to *fifty thouſand pieces of ſilver*, which the loweſt eſtimate (as *Beza* ſhews) raiſes to *eight hundred pounds* of our Engliſh money, or thereabout; yet conſidering they had been *abus'd* already, and that they might be ſo no more, they brought them forth, and threw them into the *fire*. Whereby we ſee, on the *one* hand, how far this impious *art* had prevailed, that at that time there ſhould in *Epheſus* be ſo many books to teach and promote it; and on the *other* hand, the prudent care and religious zeal of theſe New *converts*, that rather than ſuffer ſuch pernicious *books* to go abroad, or remain any longer, to the *inſnaring* of the world; they would, notwithſtanding the *great price* and *value*, thus *freely* bring them forth, and commit them to the flames. How far are theſe to be prefer'd before the obſtinate *Papiſts* amongſt us, who notwithſtanding all the *light* and *evidence* offered to them, are yet ſo far from bringing forth their Images, Crucifixes, *Agnus Dei's*, Reliques, and other things they have moſt lamentably *abuſed*, that they do not only retain them, but proſecute their *abuſe* of them?

Acts 19. 19.

Qui minimi æſtimant, judicant excreſcere hanc ſummam ad ſeptem milia, &c. Apud Bibl. Trem. & Jun. *in loc.*

2. We muſt do it *holily*, in obedience to Gods *will*, and in order to his *glory*. We muſt ſee that both the *ground* upon which, and

the *end* for which we do it, be ſound and good. We muſt not do it out of ſelfiſhneſs, covetouſneſs, ambition, revenge, or any ſuch low and baſe account, but out of unfeigned *piety* towards God, and that we may perform his *will*, and be ſerviceable to him. *Druſius* tells us, that amongſt other of the Eaſtern *Proverbs*, this was one, that, *whatever we do, we muſt do it for God*; which, as we muſt obſerve in *other* matters, ſo particularly in *this* we have here before us. We muſt either aim at *God* therein, and do what we do upon *his* account, or elſe we ſhall fall ſhort both of our *duty* and *reward*. *Jehu* deſtroyed the Prieſts, Images, and houſe of *Baal*, but he aimed at no higher a mark than his own *private* intereſt, and that ſpoyled all. And who knows not the ſtory of *Dionyſius* the Tyrant of *Sicily*? Having a covetous deſire of the rich coat that hang'd upon *Jupiters* Image, made all of beaten *gold*, he took it from him, and gave him a *Cotton* one inſtead of it, alledging it was too heavy for *Summer*, and too cold for *Winter*; but that the other was ſuitable to *either* ſeaſon. Had his *end* been good, both the *fact* and *jeſt* had done well; but the *lewdneſs* and *baſeneſs* of that, marr'd both. *Rivet* ſpeaks with much diſpleaſure, againſt ſuch, as remove *abuſed* things, rather out of *covetouſneſs* than *zeal*, that they may convert them to *private* uſes: And well he might, for what is this, but to make religion a *ſtalking* horſe to the *world*, and commit *wickedneſs* under the

כל מעשיך יהיו לשם שמים

Adag. p 79.

2 Kings 10. 25, 26, 27.

See Val. Max. l. 1. c. 1.

Damnantur qui potius avaritia quam zeli, &c. vol. 1. Exerc. *in Gen.* 35. 4.

diſ-

disguise of *holiness*? Let a mans undertakings, and performances be never so *high* and *noble* in themselves, yet if his *aimes* be not right, they are worth nothing.

3. We must do it with *zeal* and *indignation*. They are such things as are *enemies* to true Religion, and therefore we must appear with an holy *rage*, and *fury* against them. Thus God requires the *Jews* to deal with such monuments of Idolatry, as they found amongst them. *Ye shall* (saith he) *defile the covering of thy graven Images of silver, and the ornament of thy molten Images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, get thee hence.* When we set upon the *purging* out of such things, we must remember how they have been the mischievous *instruments* of Gods dishonour, and therefore we must not handle them with any *reverence* or *respect*, but with greatest *ignominy* and *disgrace*. It was foretold of *Ephraim*, that when he should repent, he should be so far from *following* those things, that before he *doted* on, that he should *loath* and *scorn* them. *Ephraim shall say, what have I to do any more with Idols?* This he speaks not by way of *inquiry*, as if he would *learn* how to dispose of his *Idols*, but by way of *indignation* and *contempt*, as being impatient of having to do any more with them. And it hath been the manner of *good* men, when they have had to do with such things, to carry themselves towards them in that manner. *Moses* did not only take the

Isa. 30. 22.

Hos. 14. 8.

Deut. 9. 21.

molten *calf* from the *Israelites*, but in holy *fury* and *disdain* stamp it under his feet, as fitter to be *trod* upon, than have the *respect* that was given to it. *Josiah* did not only demolish the *high places*, but in token, both of his displeasure and scorn, *defile* them. Not, that he did any way *abuse* them, or make them *worse* than they were, but that in just *severity*, he let the world see what *indeed* they were, by casting *dung*, and *filth* upon them. And, *Hezekiah* did not only *break* in pieces the brazen *Serpent*, but in way of derision, call it *Nehushtan*. As if he had said to the people, this thing which out of a vain and superstitious humour, you thus *adore* and *reverence*, is so far from meriting the *respect* you give it, that it is no other than a piece of *brass*, fitter to lye *rusting* in a corner, nay to be *beaten* to powder, than be worshipp'd as a *Deity*, as by you it is, to the high *provoking* of that God, who ordain'd it for another use. And to give you one other instance, the Prophet *Ezekiel*, that he may the better express his *contempt*, and *scorn* of the heathenish *Idols*, does up and down his Book, speak of them under most *disgraceful* and *reproachful* terms. He calls them גלולים, which *Tremellius* and *Junius* render *stercoreos deos*, that is, *dunghill*, *filthy*, *stinking gods*. By these *instances*, you see how the faithfull *servants* of God, heretofore carried themselves towards those *abused* things they had to deal with; they appeared against them with a vigorous *zeal* and *indig-*

2 Kings 23. 8.

Ezek. 8. 10. 14. 4. 22. 3.

nation.

nation. And if ever we will be thought *sincere* and *cordial* to his interest, we must do the like.

4. We must do it *impartially*, without respect to any *persons* or *things* whatsoever. We must not *connive* at this man, because he is *great*, or that man, because he is *mean*; this, because he is a *relation*, or that, because he is a *stranger*, but over-looking all such outward considerations, we must endeavour the purging of the Church from whatever may be occasion of *offence*; or *prejudice* thereunto. Such was the integrity of *Levi*, that in matters of *Religion*, he regarded not his own *relations*, or *allies*, how near or dear soever they were to him, but went on in his *duty*, faithfully executing the *judgement* of the Lord. *He said unto his father and his mother, I have not seen him, neither did he acknowledge his brethren, nor know his own children.* Deut. 33. 9. And herein *Jesus Christ*, who was the *Antitype*, or person prefigured, exactly agreed with him. He preferred his *Fathers* will, and the publication of the *Gospel*, before any *relations* whatsoever. When one, as he was preaching to the people, came and told him that his *mother* and *brethren* stood without desiring to speak with him, he *stretching* forth his hands towards his *Disciples*, said, *Behold my mother and my brethren*: adding, that *whosoever does the will of* his *father, the same is* his *brother, sister, and mother*. Mat. 12. 47. And the *Apostles*, being acted by the same *spirit*, walking by the same

rule, and minding the *same thing*, proceeded after the *same manner*. *Henceforth* (say they) *know we no man after the flesh*. They respected not those they had to deal with according to kinred, wisdom, honour, wealth, or any such *secular* matters, but according to their grace, holiness, and usefulness in the Church, which render men far more amiable than any *outward* accomplishments or priviledges can do. And after this manner must we behave our selves in all *religious* performances; particularly, in our endeavouring the *removal* of abused, offensive things. Let that which we have before us, be *whose* it will, or *what* it will, if it have been abused in false worship, and is thereby rendred *unfit* to remain, we must endeavour the extirpation of it. Herein many *great* and *holy* persons, whose proceedings are recorded in Scripture for our instruction, imitation and encouragement, have *lead* us the way. *Moses*, notwithstanding all the *reverence* he had for *Aaron*, both as he was his *elder* brother, and the *high Priest*, took the *calf* he had made, and burnt it in the *fire*. And, *Gideon*, notwithstanding all the *filial* respect he bore to his *Father*, both as he *begat* him, and as he was a *Magistrate*, demolished his *altar*, and cut down his *grove*. And *Asa*, notwithstanding the *dutiful* respect he bore, both to his *Father* and his *Mother*, took their *Idols*, and destroyed them. And this holy *impartiality* and *indifferency*, we must use; we must not say, this

2 Cor. 5. 16.

Exod. 32. 20. *Judg.* 6. 27. 1 *Kings* 15. 13. *Ne patris quidem mei famæ parcerem &c.* Molin. *Apol. l.* 2. *p.* 137.

is

is my Fathers *image*, and therefore I'le winck at it; or this is my Mothers *Crucifix*, and therefore I'le let it alone; but ſhutting our eyes againſt all ſuch *carnal* reſpects, we muſt manage the work of God with uprightneſs and faithfulneſs. The intereſt of *religion* muſt be dearer to us than any *relations*, or *friends* whatever; and therefore when we meet with any thing prejudicial thereunto, we muſt endeavour the removal of it, let the *authors*, or *owners* be who or what they will.

5. We muſt do it *publickly* and *openly*, that ſo all may *ſee*, and take *notice*. Indeed, if the *abuſe* of things be only *private*, then we may without making any *noiſe*, or *ſtir*, aboliſh them *privately*; but if it be *publick*, we muſt do it *publickly*, that ſo the *teſtimony* given in againſt them, being correſpondent to the *ſin* committed by them, we may obviate the *ſcandal*, and ſecure the *truth*. When *Moſes* deſtroyed the golden *calf*, he did it not in a *corner*, without *ſpectators*, but before *Aaron* and all *Iſrael*. When *Elijah* ſlew *Baals* Prophets, he did it not in *ſecret*, but before King *Ahab*, and all the people. And, when the *Exorciſts* burnt their *books*, they did it ἐνώπιον πάντων, *before all men*. Pious zeal is *bold* and *reſolute*, and will *appear* for the truth, and endeavour the *preſervation* of it, and the *removal* of what is contrary to it; before the greateſt *multitudes*. It's no matter what men think or ſay either of us or our endeavours, all the while we do nothing but our *duty*; let's ſee we keep

Exod. 32. 20. 1 *Kings* 18. 40. *Acts* 19. 19.

to

to that, and then we need not fear, but he that *ſet* us on work, will both *own* us, and *beat* us out.

6. We muſt do it *throughly* and *fully*, not leaving ſo much as any *remainder*, or *memorial* of them, unleſs it be ſuch as may ſerve to render them more *vile* and *hateful*. So great is the *proneſs* of men to *ſuperſtition*, that if after they have laid it aſide, there be but the leaſt *occaſion* offered them, they are ready to *reſume* it, and fall to it as freſh as ever they did before; and therefore, God will have us *wholly* to remove all the *monuments* and *inſtruments* of it, and what ever is apt to *incite*, or *provoke* to it. *Ye ſhall* (ſaith he) *utterly deſtroy all the places, wherein the Nations, which ye ſhall poſſeſs, ſerved their Gods upon the Mountains, and upon the Hills, and under every green Tree.* In the *Original* it is אבד תאבדון *perdendo perdetis*, which as all know that have any acquaintance with the Hebrew *dialect*, imports as much as, ye ſhall *mightily*, or *exceedingly* deſtroy them, ſo as *utterly* to overthrow them, and make an end of them. Such muſt be our ſeverity againſt *Idols*, that we muſt take them, with all the *utenſils* belonging to them, and beat them to *duſt*. We muſt make all the *ſtones* of their *altars*, as *chalk ſtones*, that are beaten in *ſunder*. As we beat *chalk ſtones* into duſt, that we may make thereof *lime mortar*, *plaiſter*; ſo we muſt deal with *Idols*, and their *appurtenances*: We muſt put them paſt all *cure*, we muſt daſh them

Deut. 12. 2.

Vid. Sixt. Amam. *de recta lect. p.* 84.

Iſa. 27. 9.

them in *pieces*, nay beat them to *dust*. Thus *Jacob* dealt with the *Idols* of his *relations*; he *took* them, and *hid* them under the *Oak* which was by *Shechem*. Where we have *two* things observable. 1. It's said, he *hid* them; but though there be no mention of his *breaking* them, yet (as *Rivet* saith) *its probable he did it*. He well knew the *proneness* of his *relations* to abuse them, and therefore it's *likely* for the better *preventing* of it, he brake them in *pieces*. 2. It's said, he hid them under an *Oak*. The *idolatrous* people of those times bore great respect to *trees*, especially the *Oak*, which either to *cut* down, or *dig* up, they held to be no less than *sacriledge* and *prophaneness*. *Jacob* therefore, that he might the better secure his *relations* from their wonted *idolatry*, did not only take their *Idols*, & *break* them, but *bury* them under an *Oak*, where he thought, if it should happen that they should come to the knowledge of them, they would out of their superstitious reverence to that *tree*, rather let them *lye*, than offer any *violence* to it. *Gen.* 35. 4. *Quod tamen fecisse probabile est.* in loc.

Thus *Moses* dealt with the golden *calf*; he did not only *break* it, but *burn'd* it with fire, *ground* it to powder, *strawed* it upon the water, and made the children of *Israel* *drink* of it. Whereby, on the *one* hand, he let them see the impotency, baseness and ridiculousness of the *God* they had set up and worshipped, that could not *save* himself from the Hammer, Fire, Water; no, not from passing *Exod.* 32. 20. *Deut.* 9. 21.

into

into the draught, and being turn'd into filthy *excrements*: and on the *other*, he utterly disabled it, from being an *instrument* for the future, of such wickedness as had been committed by it. Thus *Asa* dealt with his Mothers *Idol*, he *destroyed* it, *burnt* it, turn'd it to ashes. Thus *Josiah* dealt with all the *Idolatrous* stuff he met with; he *brake* down, *beat* into dust, *consum'd* and burn'd all before him. He fetched out of the Temple the *vessels* that were made for *Baal*, and for the *Grove*, and for all the *host* of Heaven, and *burnt* them without *Jerusalem*, in the fields of *Kidron*, and carried the ashes of them to *Bethel*. He brought the *grove* out of the *Temple* unto the brook *Kidron*, *burnt* it there, *stamped* it small to powder, *casting* the powder thereof upon the *graves* of the children of *Israel*. He seized on the *charet* of the Sun, and *burnt* it with fire. He also took the *altars* which *Ahaz*, *Manasses*, and other Kings had made, *brake* them down and *beat* them to dust, casting the dust thereof into the Brook *Kidron*. Thus likewise dealt *Hezekiah*; he caused the *Priests* to take the *altars* which were in *Jerusalem*, and the *uncleaness* they found in the *Temple*, and carry them into the Brook *Kidron*. And as he dealt thus with other things, so particularly with the *Images* and brazen *Serpent* mentioned in the *Text*; he *brake* them all to pieces, so that he turn'd them into *dust*; for though our *translation* hold it not forth, yet the *hebrew* words שבר & כתת being in that con-

1 *Kings* 15. 13.

2 *Kings* 23. 4, 6, 11, 12.

2 *Chron.* 29. 16. 30. 14.

conjugation wherein they are, import as much. He utterly disabled them from being *serviceable* to such bad *ends* for the future, as before they had been. Hereby you see the *zealous* severity that these eminent *worthies* exercised towards those *instruments* and *occasions* of Idolatry, which they found amongst them; they *pulled* them down, *broke* them all to pieces, and made them for ever after *uncapable* of the ill use to which they had been put. *The very memory of Idolatry*, (as not only *Protestants*, but some of the very *Papists* teach us) *is wholly to be blotted out*; and what course so likely to do it, as that which these *worthies* took? when *reasons* will not take men off it, the utter *ceasing* of the visible *memorials* thereof which they have amongst them, will do it.

Memoriam vult penitus delere. Calvin. *in Isa.* 27. 9. *Memoria Idololatriæ totaliter delenda.* Lyra *in Deut.* 12. 3.

Sect. 9.

Fifthly YOu have heard in what *manner* we must *every* of us in our several places endeavour the removal of *abus'd* things; I shall in the next place shew *when* we must do it. And we must do it *speedily*, without loytering or making any delay. It is that wherein the *glory* of God, and the *safety* of mens souls are concern'd, in matters of which nature delays are *intolerable*; and therefore as soon as ever an *occasion* or *opportunity* presents self, we must without making any *excuses*

excuses or *evasions*, fall upon the work and dispatch it. We must not stand looking on *abused* things, and *wishing* they were removed, or *resolving* that hereafter we will endeavour it; but *forthwith* lay our hands to the work, and get it done. Such was the holy vigour of *Davids* zeal, that he cryed out, *I will early destroy all the wicked of the Land.* His upright soul could not endure either such *persons* or *things* as made against the *honour* of God, and *beauty* of Religion; and therefore girding himself with pious *courage*, answerable to his Kingly *power*; he resolves, nay presently *falls* upon the rooting of them out. He stands not to see what *others* would do, or what issue things would work *themselves* to; but being utterly *impatient* of their continuance, he *forthwith* betakes himself to the suppressing of them. So *Hezekiah*, how loth was he to lose any time in this business? The very *first* thing that at his coming to the throne, he falls upon, is the *reformation* of religion, the *purging* of the Temple, and the *rooting* of all false worship out of his Dominions. So likewise *Josiah*, what hast did that *illustrious* and *flourishing youth* make in this holy work? when he was but *sixteen* years old, did he undertake it, and purge *Judah* and *Jerusalem* from all false worship, with all the *instruments* and *occasions* thereof. Whiles other *young* Princes were *merry* in their Palaces, following their *recreations*, and bathing themselves in their royal *delights*; he was *consulting* with the

Psal. 101. 8.

2 *Chron.* 29. 3. 17.

2 *Chron.* 34. 1. 4.

Priests

Priests and *Levites* about the *reformation* of religion, *weeping* over the *neglected* Law, and endeavouring to *put* away what ever was *contrary* to it. Oh that all Christian *Kings* and and *Princes* would tread in his steps! What *Churches*, *Kingdoms*, nay what a *world* should we then have! And as *Kings* and *Princes*, so every of us in our *several* places, must make *haste* herein. The *glory* of God, the *purity* of religion, the *sincerity* of Divine worship, and the *welfare* of mens souls, are all concern'd therein, and therefore we must not, like the *Sluggard*, lye folding our *hands*, but up and be *doing*.

Sect. 10.

Sixthly. HAving shewed that it is the *pleasure* of God that *abused* things should be abolished, to *whom* the work does belong, *how* and *when* it must be done; I shall now give you the *reasons* of the point, and shew you *wherefore* he will have it done. And he will have it done,

1. Because they are *abominable* and *odious* to him. Before they were *abused*, they were as acceptable and pleasing to him, as *other* things; but now being *abused*, and thereby polluted, they are no less than *detestable* and *hatefull*. He commands the *Israelites* to burn the *Images* of the *Heathenish* gods, with all *Deut.* 7. 25. the

the *silver* and *gold* upon them, without taking ought thereof, telling them it was *an abomination* to him. Before this *silver* and *gold* was *abused*, it was no more displeasing to him, than the *innocentest* of his creatures: no more, than the *lilly* of the field, upon which he puts forth so much of his wisdom and care; but after it was *abused*, it was no less than *abominable*, nay *abomination* it self. And thus it is with all other such things *abus'd* in false worship; they are no less than *abomination*. Let them be as *rich* or *lovely* as they will, yet being *abused* therein, they lose their excellency, and become vile. *As for those things* (saith Mr. *Hooker*) *whereon, or else wherewith superstition worketh, polluted they are by such abuse, and deprived of that dignity which their nature delighteth in. For there is nothing which doth not grieve, and as it were even loath it self, whensoever iniquity causeth it to serve unto vile purposes.* Now if *abuse* does thus *pollute* things, *deprive* them of their dignity, and make them *loathsome*, no marvel if God will have them *laid* aside. Would we our selves have any thing imployed in the service given us, that is *loathsome* to us? We may not wonder then, that since such things as have been *abused* in sinfull worship, are *loathsome* to God, he will not have them *imployed* in the service given him, but *laid* aside.

Eccl. Pol. *l.* 5. *sect.* 17. *p.* 148.

2. Because he will not have us to hold *communion* with superstitious and idolatrous persons, which we should do, if we *used* those things

things they have *abused* in their sinfull practi-
ses. So great is his *detestation* of them, and
all such *enemies* of his truth and glory, that he *Exod.* 20.
will not endure we should have any *fellowship* 25, 26.
with them. As the *father* cannot endure to *Lev.* 19.
see his *children*, familiar with those that seek 19, 22,
the *ruine* both of himself and them, so neither 28.
can God endure to see his *servants*, familiar 18. 3.
with a sinfull and idolatrous people. The 20. 23.
reason wherefore he forbad the *Israelites* many *Vid.*
things in themselves *lawfull*, was because he Maimon.
would not have them *like* the Nations, which *More*
he *cast out* from before them. He would not *Nevoch.*
have them make him an *Altar* of *hewn* stone, *l.* 3. *c.*
go up to it by *steps*, wear a garment of *woollen* 37, 48.
and *linnen*, round the *corners* of their *heads* or Calvin.
beards, make *cuttings* in their *flesh*, *print* any *in Lev.*
marks upon them, or do *other* things of the 19. 27.
like nature, because the superstitious and ido- Gill esp.
latrous *Nations* did so, whom he would by *disp. a-*
no means have them imitate or resemble. *gainst*
And if we consult *Christian* Writers, we shall *Cerem. l.*
find, they teach the unlawfulness of using di- 3. *c.* 3. *p.*
vers things in themselves *innocent* and *harm-* 149. *Dr.*
less: and dissuade from it, meerly upon this Stillingf.
ground, that the Servants of God ought not *Orig. Sac.*
to hold *communion* with a superstitious and *l.* 2. *c.* 7.
idolatrous people. Dr. *Ames* shews, that *sect.* 10.
some of the Ancients would not have Chri- *p.* 219.
stians to *wash* their hands by way of *ceremony*, Fresh
lay aside their *cloaks* before prayer, sit upon Suit, *part*
their *beds* after it, wear a *laurel* Crown, *fast* on *2. p.* 438,
the Lords-day or Friday: because the *Heathens* 443.
did so.

And as this is the reason wherefore God *forbids* his people the use of many things in themselves *lawfull*, so this is the reason wherefore he *commands* them to endeavour the *extirpation* of them. Having told the *Israelites* how the Heathenish *Nations* served their *gods*, and that they must *destroy* all the places wherein they served them, *overturn* their altars, *break* their pillars, *burn* their groves, *hew* down their images, and *root* the very Names of them out of the Land; he adds, *ye shall not do so to the Lord your God.* Which implyes as much as if he had said, ye shall not *worship* as they *worship*, ye shall not *serve* me in the use of such *things* as they make use of, but in the way that I my self have *prescribed*. They *worship* their *gods* in the use of *groves*, *images*, and the like, but I will not have you to follow their *wayes*; I will not have you to worship me in the use of such *things*, but will have you to *destroy* and *overthrow* them, that so you may be *preserved* from it. You have a *peculiar* God, are a *peculiar* people, and must worship after a *peculiar* manner; and for this reason, will I have you to destroy the *monuments* of Heathenish Idolatry, lest you should do otherwise, and so become *like* to those *Nations*, with which I will not have you hold any *fellowship*. And with this agrees that of *Maccovius*; *It is not lawfull* (saith he) *either to borrow or retain, the things or sacred rites of Idolaters, whether Heathenish or Popish, although indifferent in themselves, because we are*

Deut. 12. 5.

Non licet mutuari aut retinere res aut ritus sacros, &c. Loc. Com. p. 860.

taught

taught to decline all conformity with them.

Aquinas indeed, handling this queſtion, *Whether the rites of Infidels are to be tolerated?* holds it affirmatively; but how little he hath ſaid towards the *ſatisfying* an intelligent *Reader*, I leave thoſe who are fit to judge. We muſt neither *receive*, nor *keep* ſuch things; though in themſelves *lawfull*, as *Idolaters* of what ſort ſoever have *abuſed*, and that, as for other reaſons, ſo for this in particular, becauſe we muſt have no *communion* with them, which we muſt needs have, in caſe we uſe thoſe things, which they in their ſuperſtitious ſolemnities do *abuſe*. As for what is ſaid by *Hooker* and *Paybody*, to the forecited *Texts*, it is ſo *ſolidly* and *fully* anſwered by Mr. *Gilleſpy*, that I judge it needleſs to ſpend time about it.

Utrum infidelium ritus ſint tolerandi? 22. q. 10. a. 11. Diſp. againſt Cerem. p. 150.

3. That he may maintain the *holineſs*, and *purity* of his worſhip, and preſerve it from the *pollutions* and *defilements*, that otherwiſe it would lye open to. Should we mingle things *holy* and *pure*, with thoſe that are *prophane* and *unclean*, what an *heterogeneous* and *uncomely* miſcellany, would his worſhip then conſiſt of? For the prevention whereof, he will not have ſuch things as have been *defiled* in falſe worſhip, to be *uſed* by us, but to be *aboliſhed*, and *laid* aſide. When *Nadab*, and *Abihu*, had defiled both the *worſhip* of God, and *themſelves*, in offering *ſtrange* fire, he immediately deſtroys them, ſaying, *I will be ſanctified in them that come nigh me.* Wherein he holds forth Lev. 10. 3.

forth as much as if he had ſaid, I am an *holy* God, and have commanded you to *witneſs* as much in celebrating my worſhip after an *holy* manner; and ſince theſe men that I appointed to wait at mine *altar*, have not done it, but have *defiled* it, by adding that which is of *man*, I have aſſerted the *holineſs* both of my *ſelf*, and *worſhip*, in this juſt *degradation* and *deſtruction* of them. And be it known to you all this day, that whoſoever of you, do approach, or come near me, I expect *holy* worſhip from you, which if you refuſe to give me, I will make you *examples* of my *ſeverity*. *Holy* I am, and the *holineſs* of my *ſelf*, and *worſhip* I will maintain, and if you will not ſanctifie me *actively*, you ſhall do it *paſſively*; if I muſt not be ſanctified *by* you, I will be ſanctified *upon* you. This deſtruction then of theſe ſons of *Aaron*, hapned not through a *caſual* flaſh of lightning, falling from the contending *Elements*, but from the *ſpecial* hand of God, who inflicted it on them, *partly* to puniſh them for the ſin paſt, and *partly* to ſecure his worſhip from defilement for the future.

4. To preſerve his worſhip from the *diſhonour*, and *contempt* attending abuſed things. Such matters as have been *abuſed* in corrupt worſhip, when they are imployed in the worſhip of God, do *diſhonour* it, caſt *contempt* upon it, and bereave it of that juſt *veneration* and *reverence* that otherwiſe it would have. The wickedneſs of the ſons of *Eli*, did not only

dif-

disparage *them*, but the *service* of God, which they were imployed in the celebration of, insomuch that they caused men to abhorre it. When those who wait at his *altar*, manage his worship according to *rule*, and with that reverence, gravity, and seriousness, which the nature of the work calls for, men honour both *them* and *it*; but when they break forth into arbitrariness, levity, and prophaness, then they abhorre both the *one*, and the *other*. When the *Priests* in after times, grew corrupt and prophane, they drew disgrace both upon *themselves*, and that holy *Law* they were to walk by; they then became *contemptible, and base before all the people, and caused many to stumble at the Law*. When the people saw the corruptness of their *administrations*, and disorderliness of their *lives*, they knew not what to think; they began to call in question their *function*, and the *Law* it self, and to despise both *them*, and *whatever* was done by them, or *belong'd* to them. And how many are there at this day, that abhorre the *publick* assemblies, nay the *offerings* themselves that are made in them, meerly upon the account of the *insufficiency*, and *prophaness* of Teachers, and those *scandalous* things that are made use of by them? Now God to preserve his *worship* from this *contempt*, and keep up the *honour* of his house and ordinances, hath given order that all *abuses*, and *abused* things shall be laid aside, and his work carried on with all accurateness and exactness. Upon his destroying

1 *Sam.* 2. 17.

Mal. 2. 8, 9.

Lev. 10. 3. *Nadab* and *Abihu*, he does not only say that he will be *sanctified*, but that he will be *glorified*: that is, he will either be glorified in the *sincere* and *holy* management of his worship, or else in the *severe* and *due* punishment of those that do neglect it; and he executes the *latter* for this end, that he may obtain the *former*.

5. To prevent their being *abused* in such manner for the time to *come*. Not judging it sufficient to tell men they must not *abuse* them, that if they do they will *dishonour* him, and *incense* him against them, he will have us utterly to *abolish* them, and *root* them out. And no marvel, for such is the *proneness* of men to superstition, and the *restlessness* of *Satan* in exciting them to it, that if we remove not the *occasions* of it, it's a thousand to one they fall to it *again*, and become as bad as ever. Hereof *History*, both divine and humane, affords store of instances. The *Holy Ghost* tells of *Manasseh*, that upon his repentance he took away the strange *gods*, which he had worshipped, with the *altars* and other things belonging to them, and cast them out of the *City*. He should have *burnt* them, as the *Law* required, and as his religious Grandson *Josiah* did, and then he had made *sure* work, but he only cast them out of the *City*. And what comes of it? why his *eyes* are no sooner closed, but *Amon* his son succeeding him, brings them in again, and so they are *abus'd* as much as ever. And *Constantine*

2 Chr. 33. 15, 22.

(as

(as you heard even now) though he were (the times conſidered) a *good* man, and *zealous* in ſuppreſſing the Religion of the *Heathens*, yet he ſuffered ſome of their *Temples* and *Groves* to ſtand, and ſo upon *Julians* coming to the *Empire*, they enter into them again, and make as bad uſe of them, as ever they did. In this reſpect *Zanchy* ſaith, he came *ſhort of Theodoſius*, nay, in this reſpect, *Walans* ſaith, he *ſinn'd*, that he only *ſhut* the Temples of the *Heathens*, and did not *overthrow* them, with the *altars*, *ſtatues*, and other *inſtruments* of Idolatry, that they made uſe of. It is to little purpoſe to *forbid* Idolatry, or *endeavour* the ſuppreſſing it, except we *deſtroy* the *inſtruments* of it. While we ſuffer *them* to remain, we do not only *preſerve* it in peoples memories, but give them *hopes* that in time it will be reſtored, and then they have no more to do, but to *take* them up, and ſo they are *ſtatu quo prius*, as ready to *diſhonour* God in the uſe of them, as if nothing had been done againſt it; whereas if we would utterly *aboliſh* them, we ſhould not only blot Idolatry out of their *memories*, and take away the *hopes* of reſtoring it, but *diſable* them, in caſe it be reſtored, from practiſing it with ſo much *readineſs* and *ſolemnity* as otherwiſe they would. And therefore God requires, whenever we ſet upon the *reformation* of the Church, to take all the *inſtruments*, *monuments*, *incitements*, *furtherances*, and *occaſions* of Idolatry, and utterly deſtroy them, leaving no more

Vol. 2. *col.* 709. Loc. Com. *p.* 544.

than the very *dust* or *ashes* of them to tell posterity what formerly they were. *Tiretus* tells us, that *good things ought not to be condemned, because there are which abuse them: yet in case the abuse become customary, to intermit the use of such things (he saith) is not unusual. Moses his Serpent, if we respect the thing it self, might have remain'd without superstition: but Ezekiah taking notice, the sin of the people became setled, that he might take away the superstition, he took away the Serpent.* Whereby you see, that in his judgement, the use of things in themselves, not only *indifferent* and *lawful*, but *good* and *necessary*, when they become *abused*, ought to be waved, and that for this reason, to prevent the *abuse* of them for the time to come; which is the thing contended for under the *present* head.

Non debent quidem res bonæ damnari, quia sunt qui iis abutuntur, &c. De Imp. c. 11. sect. 12. p. 361.

6. That they may not remain as *snares* to intrap us, and draw us away from God and his service. *Idolatrous*, *images*, *vestments*, and such like things, though they seem *innocent* and *harmless*, yet through the deprivation of our natures, they have an unhappy aptitude to *draw* away our hearts from God, and *estrange* us from him. The *Holy Ghost* speaking of the *Images* of *Jacobs* family, calls them את אלהי הנכר, *strange gods*; and that as *some* think, because of their *estranging* the heart from *God*. Such things being *laid* before us, and *presented* to our senses, and thereby getting *access* to our hearts, do secretly *solicit* and *intice* them from him. *Moses* diswades

Gen. 35. 4.

the

the *Israelites* from coveting the *silver* or *gold* upon the heathenish *Idols*, and for this reason, lest it should be a *snare* to them. And when the *Angel* took notice that they did not throw down their *Altars*, as they should have done, he tells them that they should be a *snare* to them. And what he foretold came to pass; for the *Psalmist* tells us in expres terms, they were a *snare* to them. Had they observed Gods *command*, and demolished them, they had been *secure*; but they let them alone, and so were *intangled* by them. They were thereby *corrupted* in their affections, and *drawn* away from *God* and his *pure* worship. Men are apt to say, what *danger* is there in an *image*, *vestment*, *altar*, or any such trivial thing? what *hurt* are they like to do to any, that have not lost their reason? But they know not what they say. What a *famous* man was *Soloman*? what a *Cedar* was he in the Church of God? and yet such things as these, as innocent as some take them be, brought him down from his *excellency*, and fastned such a *blot* upon his name, as will never be wip'd off while the *sacred* history remains. So *Gideon*, what a *worthy* man he? how couragious and resolute in the behalf of God? and yet a silly *Ephod*, or *Coat*, became a *snare* to him and his *house*. The *Scripture* do's often speak of *Idols* under the term of *Lovers*; and that for this reason, that as *Lovers* draw away the *heart*, so they *carry* away the *affections* of the soul from *God*. *Calvin* writing to the Lord *Protector*,

Deut. 7. 25.

Judg. 2. 3.

Ps. 106. 36.

1 *Kings* 11. 5.

Judg. 8. 27.

Hos. 2. 5. *&c.*

...de-tector about some reliques of *Popish* Idolatry remaining amongst us, demands of him *what such things were, but so many allurements drawing miserable souls to sin.* And *Zanchy* afterwards, writing to Queen *Elizabeth* to purg her dominions of such things, tells her in plain terms, that they were nothing else, *but whorish devices, invented to intice men to spiritual fornication.* And upon this ground God hates them, and will not endure that his people should have any thing to do with them. As the *jealous* Husband cannot endure his Wife should have any thing to do with a known *adulterer*, who makes it his business to *corrupt* and *alienate* her *conjugal* affections; so neither can *God* endure his people should have any thing to do with those things that tend to the *corrupting* and *alienating* of their affections from him; and therefore it must be our care to *avoid* and *remove* them. You hear what hap'ned to the *Israelites* in general, and to *Solomon* and *Gideon* in particular, and if such as they were not able to stand before such temptations, how can we without the guilt of vain *confidence* and *presumption* judge our selves secure against them? It concerns us then, that in pursuance both of the *will* of God, and our own *safety*, we take such things and utterly abolish them.

...nim aliud fuerunt quam totidem, &c. Ep. 86.

Sunt pompæ istæ omnes & Ceremoniæ Papisticæ nihil aliud quam fuci meretricii, &c. Ep. *l.* 1. *col.* 244.

Sect.

Sect. 11.

Seventhly, THe *point* being thus explicated, and the *reaſons* given, I ſhall here ſet down ſome *cautions* or *reſtrictions*, whereby (comparing them with what hath been ſaid) you may come to ſee the juſt *extent*, and *bounds* of the *truth* we have before us, and ſo be ſecur'd from *miſtakes*. Though it be the pleaſure of *God* that ſuch things as have been abuſed in ſuperſtitious and idolatrous ſervices, ſhould be laid aſide, yet

1. This hinders not, but that though his own *Ordinances* have been *abuſed* in ſuch kind of ſervices, we both *may* and *ought* ſtill to make uſe of them. They are not only ſuch things as he hath *appointed*, but likewiſe ſuch as are of perpetual *uſe*; and therefore though men do never ſo much pervert or injure them, yet we muſt ſtill *retain* them. *This rule* (ſaith *Zanchy*) *is to be held, that if thoſe things which are neceſſary in Divine worſhip happen to be abuſed, and contaminated with ſuperſtitions, they neither ought, nor may be taken away; but in caſe thoſe things which are indifferent are abuſed: they both may, and ſometimes ought wholly to be taken away, as* Hezekiah *dealt with the brazen Serpent*. There are many things neceſſary in Divine worſhip that be groſly and ſadly abus'd, and yet we muſt for all that retain them. The *Jews* make a plain

Tenenda eſt hæc regula, &c. vol. 2. col. 678.

Idol

Idol of the *Law*; they do not only bow to it, and kiſs the *clothes* wherein it is wrapped: but if it happen to fall to the ground, they preſently inſtitute a *Faſt*, leſt the *World* thereupon ſhould be reduc'd to its primitive *Chaos*, and all turn'd into confuſion. The *Papiſts* moſt lamentably abuſe *prayer*; not contenting themſelves with praying to *God*, the only *object* of all religious worſhip, they pray to *Angels*, nay to *Saints*, and ſuch too, as we have good reaſon to think, are ſo far from being able to relieve others, that they ſtand in need of relief themſelves. And after the ſame manner do they deal with the *Sacraments*; they do moſt lamentably abuſe them: *partly* by giving them *more* reſpect than is due, *partly* by giving them too *little*; one while by *adding*, another while by *diminiſhing*. Of the *one*, they make a *God*, by teaching the *real* preſence; of the *other*, a meer bawble, by applying it to *Bells* and ſuch like things: and *both* of them, they cloath with ſuch a company of ſuperſtitious *ceremonies*, that they bury what is of God in the midſt of the *devices* of mens. Now though theſe and other *Ordinances*, be thus abuſed, we muſt not upon this lay them aſide; that, were to *bereave* our ſelves of the benefit God offers to us in them, and encourage *Satan* and his *inſtruments* in their work.

See what Comenius *ſaith of Ordination.* Annot. ad Rat. *Ord. & diſcip. fratrum* Bohem. *p.* 76.

2. Neither do's this hinder but that though Gods own *creatures* have been *abuſed* in ſuch kind of ſervices, we may notwithſtanding, make

make uſe of them. Thoſe he hath by our very *conſtitution* and *frame* made neceſſary to us, and by an act of gracious *indulgence* granted us the free uſe of; and therefore though men do either one way or other *abuſe* them, that is no ſufficient reaſon, wherefore we ſhould thenceforth lay them aſide. The *Iſraelites* worſhipped all the *hoſt* of heaven: yet we muſt not upon that account turn our backs on them, and reject their *light* and *influence*; that were to equal their *Idolatry*, with an unrequired, ridiculous *preciſeneſs*. The *Heathens* offered *Oxen* and *Sheep* in Sacrifice to their *Idols*, yet did not *Moſes*, or the *Iſraelites*, thereupon lay them aſide, but ſtill made uſe of them, both for the ſervice of *God*, and their *own* neceſſary food. *Gideons* Father deſigned his *Ox* for Sacrifice to *Baal*; yet *Gideon* for all that, took him, & offered him to the *Lord*. And the *Apoſtle* teaches, that though ſuch and ſuch *meat* have been offered to an *Idol*, yet when it is brought into the *Market*, we may lawfully buy, and eat thereof. Speaking of things offered to *Idols*, ſaith he, *Whatever is ſold in the Shambles, that eat, asking no queſtion for Conſcience ſake.* To go into the *Idols* Temple, and eat it there, whiles it remains *ſub ſigillo Idoli*, *& in ſtatu Idololatrico*, under the Idols *Seal*, and in idolatrous *ſtate*, that we may aot do; but when it is reduced *ad ſtatum uſumque communem*, to common *ſtate* and *uſe*, in which, and for which it was given us of *God*, the *Author*, and *Conſerver*

2 *Kings* 17. 16.

Numb. 22. 40.

Judg. 6. 25.

1 *Cor.* 10. 25.

See Voetius *ſelect diſp. part* 3. *p.* 263.

ſerver of nature, then we may do it.

But then we muſt take care that what we do, be without ſcandal: Should we by eating ſuch meat, grieve, diſcourage, unſettle our weak *brother*; or rejoyce, encourage, confirm *Idolaters*, we ſhould for all its being reduced to a *common* uſe, become culpable. When *Moſes* delivered the ceremonial Law, every creature of God in its own *Nature*, was then good, and nothing to be *refuſed*, as well as afterwards, when that *Law* was abrogated: and yet he forbad the uſe of many of them; and that for this reaſon (as ſeveral *learned* men think) that they were ſo much *abuſed* by the *Egyptians*, and that the *Iſraelites* might thereby be brought to *abhor* and *abominate* their idolatries. Had he allowed the *Iſraelites* the free uſe of all creatures without any limitation or exception, there would in all likelihood have ſain out theſe *two* evils: the *Egyptians* would have been more *confirmed* in their own religion, and the *Iſraelites* would have been *readier* to have complyed with them in it. And for *Paul*, notwithſtanding his *vigorous* aſſerting of Chriſtian *liberty*, yet he was ſo tender in the caſe of *ſcandal*, that he paſſes his word, that if eating of *fleſh* make his brother to *offend*, he will eat none, *while the World ſtands*.

See Morney *de verit. c.* 26. *p.* 520. Grotius *de verit. l.* 5. *p.* 248.

1 *Cor.* 8. 13.

Having thus by the way, ſignifi'd what care we muſt take to avoid *ſcandal*, and what *abatements* of our liberty we muſt make upon that account, I ſhall add thus much more; that

that God does not only allow us the uſe of ſuch *creatures* as the *Heathens* ſacrificed, but of ſuch likewiſe as they have ſacrificed *to*. How groſly the *Egyptians* abuſed the *oxe*, or *calf*, multitudes of *Hiſtories* make mention. Amongſt all the gods which they worſhipped, *one* (and the principal, as *ſome* think, but others deny it) was *Apis*, who taught them *husbandry*, upon which account they yielded divine honour to him, under the form of an *oxe*. Notwithſtanding, God when he delivered the *Ceremonial* Law to the *Iſraelites*, did not forbid the uſe of that creature, either in *religious* or *civil* matters, neither did they decline it. The *reſult* then, in the preſent buſineſs is this: that as for thoſe creatures, which are of a *ſuperior* nature, ſuch as thoſe were which he allowed the *Iſraelites*, without whoſe uſe we cannot well ſubſiſt, 'tis none of his pleaſure, that we ſhould upon their *abuſe* lay them aſide; but as for thoſe things which are of an *inferior* nature, ſuch as thoſe were for the moſt part which he forbad them, it ſeems to be his pleaſure, that upon their *abuſe*, eſpecially if there be apparent danger of *ſcandal*, we ſhould forbear the uſe of them.

Bell. *t.* 4. *de Imag.* *l.* 2. *c.* 13. Rainolds *de Rom. Eccl. Idol.* *l.* 2. *c.* 3. *ſect.* 7. *p.* 368.

3. Neither does this hinder, but though the neceſſary and profitable *devices* of men (whether framed *by* direction from God, or *without*) be *abuſed* in ſuch kind of ſervices, we may notwithſtanding make uſe of them. As for ſuch *devices*, as are *unneceſſary* and *unprofitable*, we muſt when they become *abuſed* lay them

them aſide, for the uſe will not *countervail* the abuſe; but when ſuch devices as are both *neceſſary* and *profitable* are abuſed, we may notwithſtanding that, retain them. *Nebuchadnezzar* prophan'd the *Veſſels* of the houſe of the Lord, by dedicating them to his *gods*, yet did not that hinder *Zerubbabel* from carrying
Ezr. 1. 7. them back to *Jeruſalem*, and reſtoring them to their former uſe. *Manaſſeh* defiled the *Temple* by his idolatrous *altars* and *ſacrifices*,
2 *Kings* 21. 5. yet did not *Joſiah*, who came after him, and went ſo far in purging out Idolatry, offer upon that account to demoliſh it. *Antiochus Epiphanes* afterwards did the like, when he entred
Joſeph. *Antiq.* l. 12. c. 7. into the *Temple*, and there offered *ſwines* fleſh, and ſacrificed to his own *gods*; yet did not the *Jews* upon that offer to pull it down, or our *Saviour* blame them for the neglect of it. The *Jews* following the tradition of the Elders, abuſed their *water-pots* to ſuperſtitious and unlawfull *purifications*; yet did not that
Joh. 2. 6. hinder our *Saviour* from making uſe of them to glorifie *God*, by the *miracle*, which he wrought in turning *water* into *wine*, for the
See Chemn. *Harm. in loc.* ſupply of the gueſts which were at the *marriage*. Yet we muſt not think that theſe *water-pots* were of ſuch *little* value, as our ordinary ſmall *pitchers* be; they were of a more *conſiderable* nature. They were (as the *Evangeliſt* ſhews) not of *earth*, but *ſtone*; and ſo
Mr. Bradſh. *Diſc. of Cerem. p.* 15. *large*, that they were not upon every occaſion *carried* about, but *ſet* in places meet for them, where the water was not *poured* out of them,

but

but *drawn*, as the manner is with greater *Veſſels*. The quantity they held, was *two* or *three* Firkins apiece: From which it is evident, that they were not *ordinary*, *trivial* pots, but ſuch as were of more *value* and *benefit*, and being ſuch though they were *abuſed*, our Saviour makes uſe of them. The *Papiſts* have abuſed our *Churches* by their Will-worſhip, ſuperſtition, idolatry; yet did not that hinder our godly *Reformers*, from retaining them and converting them to the uſe, wherein they are now imployed. There are many other *devices*, and *works* of men which have been variouſly *abuſed*, yet being neceſſary and profitable, it is no other than reaſonable, that being *ſeparated* from their *abuſe*, they ſhould be retained. I confeſs if they are ſuch as may with any *tolerable* inconvenience be ſpared, and the evil that is (either *already*, or *likely* to be) committed by them, be ſuch as does *over-ballance* the advantage we receive from them, we ought to *aboliſh* them as *Hezekiah* did the high places, groves, and brazen ſerpent; but if it be otherwiſe, we may *retain* them, and go on in the comfortable *uſe* of them. And when it is once prov'd that the controverted *Ceremonies*, and other things impos'd on us, are not only *lawfull*, but *neceſſary* and *profitable*: ſo *neceſſary*, that they cannot with any *tolerable* inconvenience be ſpared; and ſo *profitable*, that the evil committed by them, does not *over-ballance* the advantage received from them, I ſhall ſay as *much* of them; but till

then, I must needs be of this perſwaſion, that we lye under an obligation to lay them by.

4. Neither do's this hinder but that though things (eſpecially if they are in any competent degree uſeful) are, in a *ſlight* manner *abuſed*, they may notwithſtanding be retained, and made uſe of. For inſtance; ſuppoſe a man ſhould be ſo *ſimple* as to bow to the *Pen*, I am now writing with, I ſee not but having told him of his folly, I may go on to uſe it as before: Or ſuppoſe, one ſhould be ſo *ſilly*, as to bow to an *Angel* or *Saint* ſtanding for a *Sign* at an Innkeepers door, I do not think but the owner of it may for all that, let it ſtand. Indeed, if ſuch a thing ſhould become *cuſtomary* or *frequent*, it would for the prevention of ſin, be his duty to take it down, but for one *ſingle* act I think it may ſtand.

5. Neither do's this hinder, but that thoſe things that have been more groſly *abuſed*, in caſe there be no *danger* for the *future*, may be ſpared, and imployed either to *civil* or *religious* uſes. Had I one of the *Knives* wherewith the antient *Heathens* killed ſacrifices for their gods, I would keep it by me, and if there were occaſion imploy it to *honeſt* uſes; and I queſtion not, but I might do it without ſin. This I would do as to ſome *inſtruments* of *Heatheniſh* idolatry, but as to the *inſtruments* of *Popiſh* idolatry, I would not have an hand in preſerving them; For though I hope God will never ſo far *forſake* theſe Nations, as to ſuffer it to be *reſtored*, yet we are not altoge-

ther

ther without *danger*, and where there is danger *caution* must be used.

And thus I have shewed you what things God upon their being *abused* would not have laid aside. The *sum* of all is this, that for such things as are *necessary* either by *institution* or *use*, without which we cannot *well*, either *serve* God, or *live* comfortably in the world; that have been abus'd but *slightly*, or though more *grosly*, yet are now in no *danger*, we may, notwithstanding their *abuse* still retain them. If we must use nothing that hath been *abused*, we must go out of the *world*; for what is there which hath not *one* way or *other* been abused. But then, for those things that are no way *necessary*, and have been, and are still *grosly* abused, we must lay them by, and not *needlesly* keep them up, to the *scandalizing* and *endangering both* of our *selves* and *others*.

Ambo si auferat ubi Deus quibus abuteris omnia, quid tandem relinquit? Morney *de verit. c. 17. p.* 343.

Sect. 12.

Eightly, HAving in the preceeding particulars, confirmed, cleared, and limited the *point*, I shall in the next place answer such *Objections* as I have either *found*, or may (as *I* conceive) with any *colour*, or shew of *reason* be made against the present *truth*.

Obj. 1. A great part of the strength of this *discourse*, is taken from those *precepts*, which God gave to the *Israelites* concerning the *Canaanites*, and the extirpation of *them* and their *religion*, which concern us no more, than other *positive* commands relating to them, accommodated to the *occasional* special *circumstances* that then took place. Thus *Hooker*; Eccl. Pol. l. 5. sect. 17. p. 148 *What God* (saith he) *did command touching* Canaan, *the same concerneth not us, any otherwise, than only as a fearful pattern of his just displeasure and wrath against sinful Nations. It teacheth us how God thought good to plague and afflict them: it doth not appoint us what form and manner we ought to punish the sin of idolatry in others, unless they will say, that because the* Israelites *were commanded to make no Covenant with the people of that Land, therefore leagues and truces made between superstitious persons, and such as serve God aright, are unlawful altogether, or because God commanded the* Israelites *to smite the Inhabitants of* Canaan, *that therefore reformed Churches are bound to put all others to the edge of the Sword.*

Answ. 1. Should it be granted, that much of the strength of this *discourse* were taken from those *precepts* God delivered to the *Israelites* touching the *Canaanites*; and that they are of a *positive* Nature, and so concern not us; yet there are other *Texts* enough cited, both out of the *Old Testament* and the *New*, to justifie what hath been said. But, 2.

all

all that will not be yeilded to; for though it cannot be denied, that much of the ſtrength of this *diſcourſe* is taken from thoſe precepts God delivered to the *Iſraelites* touching the *Canaanites*; yet withall it is to be noted that thoſe precepts were not of a meer *poſitive* nature, intended only to direct the *Iſraelites*, in the extirpation of the *Cananitiſh* idolatry, as is ſuggeſted, but in the extirpation of the Idolatry of their own *Nation*, or any other *Nation* or *people*, over whom they ſhould have dominion. This appears ſeveral ways. 1. The *reaſons* on which thoſe *precepts* are founded are *univerſal* and *common*; and therefore the *precepts* themſelves muſt be ſo; for where the *reaſon* of a *precept* is *common*, the precept it ſelf is ſo, except the *authority* whence it comes, do ſome way or other *limit* it. Now that the *reaſons* on which theſe *precepts* be founded, are *common*, is evident. God would have the *Iſraelites* deſtroy the *monuments* of the *Cananitiſh* idolatry, becauſe they were an *abomination* to him, and that they might not be *ſnares* to them, *&c.* and what is there in theſe *reaſons*, but what is *common* to all *monuments* of idolatry whatſoever? 2. What the pious Kings of *Judah* did in the extirpation, not only of the *Cananitiſh* idolatry, but all other idolatry whatſoever, they did it in purſuance of theſe *precepts*. *Joſiah* did not only ſuppreſs the idolatry of *Judah*, but of *Iſrael* alſo, which the *Holy Ghoſt* repreſents as done according to the Law of *Moſes*. 3. Thoſe *Chri-* 2 *Kings* 23. 25.

Christian Emperors, Kings, Princes, and States, that have duly purged their Dominions of Idolatry, of what kind soever, have look'd upon themselves as both *authoriz'd*, and *oblig'd* by these *precepts* to do it. 4. *Protestant* Writers who discourse concerning the extirpation of Idolatry, urge these *precepts* as serving not only to *authorize* and *oblige*, but also *direct* us therein. By these *reasons*, to mention no more, it appears, that these *precepts* are not to be look'd upon as being of a meer *positive* nature, concerning the *Canaanites* only, but as *common*, and extending to all Nations whatsoever. Which yet I would not have so understood, as if I thought that all those *precepts* which God gave to the *Israelites* touching the *Canaanites*, were of such a latitude; but that those which he gave to them for the extirpation of Idolatry, are (as to the *substance* of them) so, which is sufficient for my present *purpose*, as serving to repell what is urged in this *Objection*.

See Zanc. *vol.* 2. *col.* 387. Walæus *loc. com. p.* 540. Alting. *Theol. Elenct. p.* 417. *with such as have commented on the Books of* Moses.

Obj. 2 But what needs all this ado? what reason is there that the sin of *others* should hinder us of our just *liberty*? why should we abolish *lawfull* things, because others have *abused* them? It's sufficient that retaining the *use*, we separate them from the *abuse*. Thus *Saravia*; he thinks it not reasonable that the superstition, and abuse of the *Cross*, should take away the *use*.

N. Fratri & amico *art.* 17.

Answ. 1. Just after this manner, the *Papists* proceed with us. When we tell them of the

the *abuse* of many things in their *Church*, and thereupon urge them to lay them aside, they answer us after this manner. So *Cassander*; *abusus non tollit bonum usum*. And what more ordinary, than *Maneat usus, tollatur abusus*; and, *corrigendus abusus, usus non est damnandus*. So that, if those against whom I here dispute, know how to answer the *Papists*, they need not seek for an *answer* to themselves. 2. It's no good *arguing* which gives the lye to the *Spirit* of God, and yet such is this we have here before us. The *Spirit* of God tells us, that *abused* things are unfit to remain, and that therefore we must *lay* them aside; but this kind of *arguing*, saith there is no *danger* in them, that we need not *lay* them aside, that it's sufficient to separate the *abuse*; than which what can be a plainer contradiction to the *authority* and *wisdom* of the *Spirit*, I know not. 3. We should choose to do that in all cases, and in this, in particular, which is *easiest*, and *safest*; now the laying aside of *abused* things, is *both*. 1. It's *easiest*; it's a far *easier* matter to lay such things aside, than retaining them to preserve them from *abuse*. So *Tertullian*; *It's easier* (saith he) *not to use, than not to abuse*. 2. As it's *easier*, so it's *safer*. In removing them there is no *danger*, in *retaining* them much. In *both* these, we have the *suffrage* of the great *Erasmus*, who speaking concerning *Images*, saith, *as it is easier, so it is safer, to remove them all out of Temples, than to obtain that the mean be not exceeded, nor*

See Calv. *Ep. ad* Versip. *See* Rushworth, *Dialog.* 1 *p.* 68.

See Gen. 3. 14. *Lev.* 20. 15.

Non uti, quam non abuti facilius. de Coron. Milit.

Ut facilius est, ita tutius quoque omnes imagines e templis submovere, &c. in Catec.

superstition mingled. And were not men *wilfully*, and *affectedly* blind, one would think that living in an *air* so much *thinner*, and *purer* than *his* was, they might see as much. 4. If this be good *reasoning*, how as *Daniel* did not make use of it? How as he refused the Kings *meat*? How as he did not *sanctifie* it by the *word*, and *prayer*, and thereby restore it to its *right* use? 5. If this kind of *reasoning* be good, how as *Hezekiah* did not use it in behalf of the *high places*, *groves*, and especially the *brazen serpent*: for the continuance whereof, I am *sure* far more might have been said, than there can for many things yet retain'd amongst us? Nay, 6. If this kind of *reasoning* be of any force, how as we have not retained *more* of the *Popish* utensils that are in *themselves* lawfull, but have thrown them away, to the high provoking of an *inrag'd* enemy, who perhaps would otherwise have been more propitious to us? 7. *Zanchy* is so far from conceiving this *Objection* to have any *strength* in it, that he looks upon it as *impertinent*, and *frivolous*. *As for that Proposition* (saith he) *that good, and usefull things are not to be taken away because of abuse, it is nothing to the purpose, for that takes place only in things of themselves good and necessary, such as the preaching of the Gospel, the administration of the Sacraments, confession of the name of Christ; for though many abuse these things to bad purposes, as gain, hypocrisie, yet are they not to be removed out of the Church. But for such things which*

Propositio illa, &c. vol. 2. col. 403.

which both of their own nature, and by the law of God are indifferent, and which without prejudice to salvation may be omitted, though they were in the beginning instituted for good uses, yet if we after see them converted to pernicious abuses, piety towards God, and charity towards our neighbour requires they should be removed. And he instances in *Hezekiahs* breaking the *brazen serpent*; which though it do not prove that *necessary* things, upon their *abuse*, are to be *abolished*, yet it proves that *unnecessary* must.

Obj. 3. There is *difference* to be put betwixt such *abused* things as are *dangerous*, and likely to do *hurt*, and such as are not. As for the *former* sort, its good to remove them; but as for the *latter*, there is no need of it. To this purpose writes Dr. *John Burgess*, who in behalf of this *pretence* alledges that *Hezekiah* did not abolish the *Idols* which *Solomon* suffered to be set up in favour of his strange *Wives*, because they were at that time *neglected*.

Rejoynder, *ch.* 4. *p.* 448.

Existimamus vivo Solomone *omnem illam dæmonum officinam disruptam fuisse*, &c. Salian. *ad ann.* 3309.

Answ. 1. Those things which for the present are *neglected*, may (as it hath too often fain out) in time become *idolized*; for the *prevention* whereof, it is good to remove them. 2. How will it be proved that *Hezekiah* did not abolish the Idols that *Solomon* suffered to be set up. As for what is alledged from the proceedings of *Josiah*, that he destroyed the *high places* which *Solomon* made; from whence the *Author* of this *Objection*, inferrs

inferrs they continued all along till *Josiahs* time: it may be answered, that for all that, *Solomon* himself might destroy them, or if he did not, yet *Hezekiah* might: and yet they being rebuilt by *Manasseh*, or *Amon*, might yield matter for *Josiahs* godly zeal to work upon, still passing under *Solomons* name, in as much as they were first erected by his *command*, at least by his *connivance*, and *allowance*. But 3. Admit that *Solomon* demolished them not in his time, and that *Hezekiah* neglected to do it in his, how will it appear that *Hezekiah* did *well* in it? nay must it not needs be granted that he did very *ill* in it, in as much as his neglect was *accessary* to the horrible *wickedness* committed by them in after times? and if so, this *Objection* falls to the ground.

Obj. 4. The *reason* then wherefore *abused* things are to be removed, is that they may not be *abused* in time to come; but that may be prevented without *removing* them: that may be prevented by *preaching*; by holding forth the *nature* of them, and dissuading from the *abuse* of them. Thus also Dr. *Burgess*.

Rejoynd. c. 4. sect. 6. p. 456.

Answ. 1. It is better to follow the counsel of *God*, than to lean to our *own* wisdom. Now he advises us rather to *remove* offensive things, than stand *admonishing* people to beware of them. In the time of the *Law* he required, not that a man should be set to *warn* passengers from falling into the *pit*, but that it should be *covered*; nor that one should stand to *caution* such as went up to the *top* of the

Exod. 21. 33.

Deut. 22. 8.

the house, that they fell not down, but that there should be *battlements*. 2. If *preaching* or *teaching* were sufficient, how as *Hezekiah* did not make use of it in behalf of the brazen *serpent*, and other things, but went forthwith and *remov'd* them. It is worth the consideration which *Naogeorgus* hath: *Those things which are presented to our eyes, move more efficaciously and strongly than those which are presented to our ears.* Hezekiah *might have admonished the people that they worshipped not the brazen serpent, but he chose rather to break it, and wholly remove it out of sight, and therein he did better.* Thus he.

Efficacius & plus movent &c. *in* Joh. 5. 21.

Obj. 5. We must consider whether the *abuse* of such a thing proceed from the *thing* it self, or from the opinion of the *agent*: if it proceed from the *thing* it self, it is to be *abolished*, otherwise not. Thus Bishop *Lindsey*.

Proc. *in* Perth.

Answ. The proofs I have alledg'd in behalf of the present *truth*, shew abundantly, that whether the abuse arise from the nature of the *thing* it self, or *otherwise*, if it be not *necessary*, it is to be *abolished*.

Assembly, part. 2. p. 120.

Obj. 6. If we must *abolish* what ever hath been *abus'd* to superstition and idolatry, then we must abolish *all* those things we have to do with, not only such as are of a *lower* natnre, and may better be spared, but such as are most *excellent* and *necessary*, even the *Word* and *Sacraments* themselves. After this manner reasons *Bellarmine*, speaking in answer to *Calvin*, who charges the *Papists* with the imitation

Si argumentum aliquid valeret, &c. 1. 3. de effect. Sac. *l.* 2 *c.* 32.

tion of *Heathens* and *Jews*, he thus defends them againſt him. *If* (ſaith he) *this kind of arguing availed any thing, we muſt take away Baptiſm and the Lords Supper, for that both Heathens and Jews have abuſed them.* After the ſame manner likewiſe reaſons Dr. *Hammond* in behalf of the *Liturgy*. The *Aſſembly* urging that it had been made an *Idol*, he anſwers, that *Preaching* had been ſo too, and *yet* (ſaith he) *we hope you think not fit to aboliſh Preaching on that ſuggeſtion, and conſequently that it will be as unjuſt to aboliſh the Liturgy on the like, though it ſhould be prov'd a true one, this being clearly the fault of men, and not of the Liturgy.*

View of the Direct. p. 76.

Anſw. This is a moſt *frivolous* exception, utterly unworthy the defence or countenance of any *learned* man; and yet its ordinary for ſuch as appear in the behalf of *abuſed* things to inſiſt on it. Into this error fell that great man *Pet. Martyr*, who writing to *Hooper* Biſhop of *Glocester*, who, with other things which he alledged againſt the *ceremonies*, urged their being deviſed by *Antichriſt*, and *abuſed* by him, he makes this *anſwer*; *I do not* (ſaith he) *ſee here upon what ground, it can be ſaid, we may not do any of thoſe things which uſe to be done among the Papiſts. Certainly our Anceſtors ſeized on the Temples of the Gentiles, and converted them into holy Churches for the worſhip of Chriſt; and took the revenews belonging not only to them, but to Stage-plays, and the Veſtal Nuns, for the maintenance of the*

Sed jam aliud argumentum expendamus, &c.

Ministers of the Church, whereas these things did belong not only to Antichrist, but to the Devil himself. And he afterwards makes mention of *bread, wine, learning,* and other things, *which* (saith he) *we fear not to employ either to religious, or civil uses.* Now I wonder this *worthy* person, should use so many words to so little *purpose.* We must sure put a difference betwixt the standing *Ordinances* of Christ, with other *necessary* and *profitable* things; and the *needless* and *useless* devices of men. When the *former* are abused, we must endeavour to *vindicate* and *free* them from the *corruptions* and *defilements* attending them; but when the *latter* are abused, we must in complyance with the forementioned *precepts, examples,* and *reasons,* abolish and root them out. Herein our *Saviour* hath lead us the way. When he saw how the *Jews* abused the *Temple,* making it a *Den* of *Thieves,* he *abolishes* it not, but *vindicates* it; but when he saw how they abused *washing* of hands before meat, laying greater *stress* on it, than the *substantial* parts of Religion, he *vindicates* it not, but *abolishes* it, *checking* them for their vanity, and *justifying* his Disciples in the refusal of it. And according to this *patern* we must proceed; what is either *divine,* or *necessary,* we must, notwithstanding its *abuse,* retain it, but what is *otherwise,* we must upon its abuse reject it. Herewith agrees that *prudent* and *wary* determination of *Bucer*; *We must* (saith he) *abolish all manners abused, unless they are of those things,*

John 2. 15.
Mat. 15. 3.
Cens. *Diturg.*
Angl. *c.* 9. *p.* 472.

things, words, or signs, that the Lord hath commended to us. To argue from the abolishing of the *devices* of men, to the abolishing of the *Ordinances* of Christ; from the abolishing of what is *unnecessary*, to the abolishing of what is *necessary*, is most absurd & unreasonable. It is no less than to equal *men* with *him*: *their* appointments with *his*: what is *unnecessary*, with what is *necessary*: than which, what can be more *improper*? Much more might be said, but to what purpose should words be multiplyed in so plain a case?

Obj. 7. But what the *Scripture* holds forth, we may safely assent to, and own, as being unquestionably *just* and *lawfull*. Now it holds forth, that such things as are *defiled* may be *purged*, and rendred fit again for use. Thus Bishop *Morton*; *a man, or woman* (saith he) *legally unclean, might become cleansed or purged.*

See Dr. Burgess *Rejoynd. ch* 4. *sect.* 26. *p.* 608.

Answ. This *pretence*, hath so little weight in it, that it is scarcely worth an *answer*, yet because I would vindicate the present *truth*, from what ever hath any *appearance* of strength against it, I shall say somewhat to it. And 1. there is sure difference betwixt *reasonable* creatures, having *intelligent*, *immortal* souls, and *unnecessary useless* things. Its not fit we should argue from the course taken with the *former* in case of *uncleanness*, to what is to be taken with the *latter*. That is to inferr, that because a man might take the captive *woman* to wife, therefore he might

Deut. 21. 12.

have

[illegible] her head, *pair* her nails, and *put* off the garments of her captivity; or, because we may not cut off the leprous *mans* head, therefore we may not burn his *cloaths*; or, because we my not slay a *man*, who hath the *Plague*, therefore we must spare the *clouts* that have lay'n upon his *Sores*, than which, what can be more absurd and ridiculous? 2. There is sure likewise a difference to be put betwixt *ceremonial* uncleanness and *moral*; betwixt what results from the touching of a *dead* body, or the like: and what results from the committing of *Idolatry*. The punishment of the *former*, was more gentle and easie: the *latter*, capital, and severe; as appears from the instances before mentioned.

Obj. 8. But waving *persons*, the *Scripture* affords instances of several *things*, which though *Idolaters* had *abused* them, the Church made use of them. Thus the same Dr. *Burgess*, who instances in the *wood* that *Gideon* took out of his Fathers *grove*, the *silver* and *gold* of *Jericho*, that *Joshuah* appointed to be brought into the Treasury, *kneeling*, and other *gestures* of the body, *veiling* the head, preserving *trophies* of victory, and several other things. Rejoynd. *ch.* 4. *sect.* 4. *p.* 587.

Answ. We must distinguish 1. Betwixt what the *common* light of Nature (without any contradiction from the word) do's direct to, as proper to express the *resentments* and *workings* of our *minds* and *hearts*; and what some particular mens heads drawn away to *super-*

superstition, have thought fit to *use* and *im-*
pose upon others. 2. Betwixt what men d
by *divine* appointment, and what they do o
their *own* heads. 3. Betwixt what is *necessar*
and *profitable*, and what is *otherwise*. 4. Be
twixt what is used in the *same* outward visi-
ble *form* it pass'd under before, and what
used in another, wholly *distinct* and differen
5. Betwixt *civil*, harmless customs, practis
without scandal; and *innovations* in Religio
practised with scandal. As for those things
that are of the *former* sort, that is to say, either
suggested (as I told you) by the *common* light
of Nature, as the *bowing* of the knee in pray-
er: or appointed by God, as *Gideons* taking
wood out of his Fathers *grove*: or are *necessa-*
ry and *profitable*, as the reserving *trophies* of
victory, such as *Goliahs* sword: or pass under
another outward visible *form*, as the *silver*
and *gold* taken in *Jericho*, which, to say no-
thing of the *necessity* and *profitableness* of it,
was in all probability, according as the
required, first *melted*, and then put into the
Treasury: or are *civil*, harmless customs
practised without scandal, as *veiling* the head:
I say as for those that are of *this* nature, they
may (nay some of them *are*, as I shewed in
the *limitations*) notwithstanding their *abuse*
to be retained. But then, for those things
that are neither suggested by the *common* light
of Nature, nor appointed by the *Word*, nei-
ther are *necessary* and *profitable*, nor are chan-
ged from their antient *form*, but are

Numb. 31. 22, 23.

Jude 23.

1 Cor. 8. 13.

fore needless we should make any stirr, or trouble our selves about them.

Answer I can any without *blushing* pretend there is no danger of *offending*: when on the *one* hand, the watchful *Papists* being in hopes of our *return* to them, are upon the use of them, so much *confirmed* and *encouraged*; and on the *other* hand, those that be for the *purity* of Divine worship, and the *sincerity* of Religion, are so much *displeased* and *grieved*? As for the *former*, hear a triumphing *Jesuite*; *Protestantism* (saith he) *waxeth weary of it self, the Professors of it, they especially, of Protest worth learning, authority, love, temper and moderation, and are at this time more unbeloved, than forfasten, than at the infancy of their Church. Their Churches begin to look with a new face, their walls to speak a new language, &c.* When they see us set our *Communion* tables *Altar-wise*, rail them about, deck our walls with *hangings*, and our windows with *images*, what hope do they thereupon conceive of our return to *Egypt*, and going back to the state from whence we came? And as for the *latter*, hear the mourning *Zanchy*; *What should I say* (saith he) *of the Consciences of private believers? It is manifest that they are greatly troubled with this commandment about putting on these linnen garments. For they do so greatly complain that their lamenting voices, and groans do reach unto, and are heard in Germany.* And the *Gospel* hath not been preached so *long* amongst us,

See Chillingw. *Pref. sect.* 20.

Quid vero de privatorum fidelium conscientiis dicam, &c. vol. 3. *Ep. ad Reg.* Eliz. *col.* 246.

to so *little* purpose, but that the trouble of people upon the use of them now, is as great as *ever*. If therefore we will avoid either the *confirming* of the Enemies of the truth on the *one* hand, or the *grieving* of such as are friends to it, on the *other*, we must lay such things aside.

Obj. 11. Grant that what hath been alledged did *oblige* us to lay aside the same *individual*, *universal* things that have been *abused*, yet what is that to those of the same *kind* that have not been *abused*? It do not follow that we must upon that *account* lay them aside. This is urged by many particularly, by Bishop *Andrews*, Dr. *Bishop*, Dr. *Prideaux*, the *last* of which discoursing in the behalf of the *Cross* in Baptism, [illegible] presses himself. *It cannot* (saith he) [illegible] *with any rational man, what it pleased* [illegible] *ears of men, to amuse them, that it is* [illegible] *and hath been abused to* [illegible] *charge, the Popish Cross is concerned*, [illegible] *'Twill be no good reason, that because they have abus'd the Cross to Superstition*, [illegible] *we should be denyed the lawful use thereof*. [illegible] *ther can they be lead thereunto from that instance* (*so much used*) *of the brazen Serpent, whence it may only be inferred that the same individual thing idolized, is to be destroyed, but not their whole kind. We may not burn all trees because one tree or grove hath been abused to* [illegible]

Disc. of Ceremon. p. 6.
Rejoynd. c. 4. sect. 81. p. 561.
Doct. of Consc. p. 157, 158.

Answ.

Answ. I have said enough in another *Treatise* in answer to this *Objection*, and therefore shall spend less time about it *now*. 1. God hath instituted several *Ordinances*, as preaching, praying, baptism; Now I demand when he instituted these, whether he intended only one *single* prayer, sermon, baptism, or divers of the same *kind*? If only *one*, how shall we justifie the use of *more*? if *divers*, what hinders but we may understand his commands touching the abolishing of abused things, after the same manner. 2. The *Holy Ghost* in *Scripture*, does in plain terms forbid the use not only of the same *individual* things, which idolaters have abused, but also such as are of the same *sort*. He forbids the *Israelites* not only to use the *same* things that the *Egyptians*, and *Canaanites* had abused, but such as were *like* to them. *After the doings* (saith he) *of the land of* Egypt, *wherein ye dwelt, shall ye not do* 13. *and after the doings of the land of* Canaan, *whither I bring you, shall ye not do, neither shall ye walk in their ordinances.* More *particularly*, to prevent their *compliance* with idolatrous Nations, he forbids them to shave their *heads*, and cut their *beards*; not sure because their *heads* and *beards* were the same *individually* with those of the *Egyptians* and *Canaanites*, but that he would not have the *Israelites* to use *customs*, and *practises* of the same *kind* with them. It was unlawfull for *Ahaz*, not only to sacrifice on that altar which he saw at *Damascus*, but on one of the same *fashion* with

Lev. 18. 13.

Lev. 19. 27.

2 Kings 16. 10.

with it. What then shall we say in defence of our selves, who though we have not the very same individual fashions of Massing and Popish vestures of the same kind, so like them, that he must do little less than divine, who distinguishes the one from the other? What beholden to these two Priests, the one a Papist, the other a Protestant, making the sight of the Cross, can without knowledge of the persons tell which is Popish, and which is Protestant? Or cast two Surplices into a corner, the one used in England, the other in Italy, and who is he, that upon the seriousest view, can say this is Popish, and this is Protestant?

Fresh Suit, part 2. p. 435.

Dr. Ames tells of a Minister in Qu. Eliz. her dayes, who being urged by his Ordinary to wear the Surplice, alledged that the Surplice offered to him, was the very same the Mass-Priest was wont to Sacrifice in. The Ordinary admitting that excuse, commanded another to be made; which being done, and brought to the Minister into the Church, he took it and spake thus to those that were present: Good people, the Bishop himself confessed that the former Massing Surplice was not to be worn by a Minister of the Gospel, and judge you if this be not as like that, as one egge to another: let this therefore go after the other, and so he cast it away. The method of Christian Churches in abolishing abused things, shews they did not only hold that the same individual thing which had been abused ought to be abolished, but also others of the same sort,

though

though never stained with any miscarriage whatever. Observing (as you heard before) the abuse attending the office of the *Shriving* Priest, they did not only remove the particular *person* that had offended, but the *office* itself; and observing likewise the abuse attending certain Religious *Orders*, they did not only appear against the particular *persons* that had transgressed, but put down the *Orders* themselves. 4. The *Author* of this *Objection* himself, a little before, even in the preceding *page*, saith the *Cross* hath been a laudable *rite*, and very *antient* in the Church of Christ; from which he endeavours to justifie the *present* use of it. Now I would know what *Cross* it is that hath been such a laudable *rite*, and so *antient* in the Church. Does he mean the same *individual* Cross that we use every day? No, that he cannot, for that receives its birth the very *instant* wherein it is made. What then does he mean? why, only the same in *kind*, and if we may argue from the *use* of some to the *use* of others of the same *kind*, why may we not argue from the *abuse* of some, to the *abolishing* of others of the same *kind*? The *Church* of *England* heretofore thought we might, and therefore (as I have before told you) renders this as the *principal* reason of the abolishing of divers things upon the *Reformation* laid aside, that they had been so far *abused*; which I do much wonder this great *Doctor*, whiles he is writing in defence of the *Liturgy*, (to which that *passage* is

 prefix'd)

prefix'd) should so far injure both the *truth* and *himself*, as not to remember. And then, 5. As for what he alleges concerning the burning of all *trees*, because of the abuse of *one* tree, or *one* grove, is nothing to the purpose; unless he had made it appear, that there was never above *one* Cross abused, or at least that it hath been far less *abused*, than lawfully *used*; whereas he could not but know, that it hath been a *thousand* times over more *abused*, than it either *hath*, or is ever *like* to be lawfully *used*; admitting that *use* which he himself here pleads for, in *England*, were lawfull. Let the *case* be but rightly stated, and I am content to stand to this *instance*. Suppose then, 1. that all trees were *indifferent*, that it to say, *needless* things, as the *cross* and other *ceremonies* are confess'd to be. 2. That for *one* time they were rightly *used*, they were a *thousand* times *abused*, as every one knows the *cross* is, that understands what an *Idol* the *Papists* make of it; whether would it not be our duty (as the *Doctor* here saith) to *burn* them every one, and so prevent the mischief, that otherwise would be committed by them? I think there is not any man truly *pious* and *zealous*, but would subscribe to the *affirmative*. Sure I am such was the spirit of *Hezekiah*, that though the brazen *Serpent* was of higher *original*, more *profitable* use than the *cross* can be pretended to be, and had never been so much *abused* as the *cross* hath been, yet he [illegible] and broke it in pieces.

Sect. 13.

Ninthly, THe *objections* being thus *answered*, and the *Doctrinal*, or *Exhortatory* part of this *discourse*, therewith dispatched, I shall now pass to the *uses*. And if this be *indeed a truth*, that it is the pleasure of God that such things as have been abused in *superstitious*, and *idolatrous* services, should be laid aside; then it serves,

1. For *confutation* and *conviction* of a great many in the world, who, though they acknowledge the *Divine* authority of the Scripture, even from the *beginning* to the *end*, and pretned to believe what is delivered therein, yet think they may embrace, and make use of, and that not only in *civil*, and *common* transactions, but also in the *worship* of God, such things as have been *abused* in the *prementioned* kind of *services*, and therewith have been *polluted* and *defiled*. And of these it may serve more *particularly*, for the *confutation* and *conviction*; 1. *Use*.

1. Of the *Papists*, who though they pretend to have left the *tents* of the *Heathens*, and to abhorre their false *gods*, *worship*, and *wayes*, yet think they may observe the *ordinances* and *rites* abused by them. Upon which ground the *Holy Ghost* does in plain terms call them *Gentiles*. *The court* (saith he) *which is without the Temple leave out, and* *Rev.* 11. 2. See Parens in loc.

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measure it not, for it is given to the Gentiles. Here doubtless, by *Gentiles*, he means the *Papists*, whom he so calls not in respect of their *descent* or *extraction*, but in respect of their *observations* and *practises*, wherein they do so much agree with the *Gentiles*. And here I might give you an account of many particular customs and practises, which they have derived from them, and wherein they *symbolize* with them, but *divers* have done it already, and therefore I shall forbear. *Moresinus* a Scotchman, hath written a Discourse intituled, *Origo Papatus*, wherein, after the *order* of the *Alphabet*, he shews at large what I here insert. And *Francis de Croy*, a Frenchman, hath written a Discourse of the like nature, called, *The three conformities of the Romish Church, with Gentilism, Judaism, and antient Heresie*: turn'd out of *French*, into *English*. *Oliver Ormerod* likewise many years ago, put forth a piece in *English*, called *Pictura Papistæ*, wherein he does in multitudes of particulars, give us an account of the *Papists* agreement both with *Mahometans*, and *Heathens*, especially the *latter*. Nay some of the *Papists* have done it themselves; St. *Choul*, put forth a piece in *French* to that purpose. If you have not these *Authors* at hand, you may consult *Pol. Virgil*, *Bullinger*, *Rainolds*, *Du Moulin*, *Andrews*, who will give you some *account* of the proceedings of the *Papists* as to this *particular*. Did you see them sometimes in their *solemnities*, you would think they had received their

De Invent. *l.* 5. *c.* 1. *p.* 405.
De Orig. *err. l.* 1. *c.* 33.
Conf. *with* H. *p.* 495.
Disc. of Cerem. *p.* 16. *&c.*

Religion

Religion rather from some such person as *Nigrus*, than *Christ*. *Lord Herbert* (as the Author last nam'd tells us) confesses there is little agreement between their worship, and that of the Heathens, that waving names and circumstances no difference to be found. Nay the matter is so plain, that Pope *Pius* 5. acknowledg'd that *Rome* did more *Gentilizare, quam Christianizare*, that is, did favour more of *Heathenism* than *Christianity*. This is sad; and yet to aggravate the matter, their *teachers* who should *acquaint* them with the unwarrantableness of such courses, and *dissuade* them from them, do instead thereof, openly *countenance* them therein, nay labour to *vindicate* them against such as find fault. Whereas they should (as *Paul* and *Barnabas* dealt with the men of *Lystra*) *rent* their cloaths and *run* in amongst them, crying out, and saying, *Sirs, why do ye these things*, they *stand* up and *plead* for them, and thereby *encourage* and *settle* them in their way. Thus *Baronius*; *It was ordained* (saith he) *on purpose, that the offices of Heathenish superstition should be employed in the service of true Religion.* Thus *Suarez*; *We worship* (saith he) *the Images which the Gentiles worship, not in a way of imitation, but service.* Thus likewise *Cotton*; *As the Temples* (saith he) *dedicated unto Idols, were turned into Churches dedicated unto God, so the Ceremonies whereof themselves are indifferent, have been with good reason transported unto Gods service.* Now if this be justifiable, what

Vid. Hor-pin. de Orig. Mag. p. 200.

Acts 14. 14.

Consulto introductum videtur, &c. ad ann. 200. sect. 5. Gentilium imagines adoramus, &c. in Thom. t. 1. disp. 54. sect. 7 Instit. chap. 57.

Can. 7. what meant the *Council* of [illegible] by the General *Council* of [illegible] against it? Or what [illegible] of *Toledo*, celebrated [illegible] the like? Or what meant [illegible] with so much *heat* and *indignation* against it? Speaking of the *Gentiles*, he saith, *We must neither in habit, food, nor any other practise comply with them, but avoid, and that at the greatest distance, all their pomp as the very plague it self.* And afterwards, speaking of *some* in his time that complyed with them in their *solemnities* and *observations*, he thus exclaims and cryes out against them. *Oh the far greater faithfulness of the Nations about us to their own way, not medling with any of our Christian solemnities, neither the Lords day, nor Pentecost! Though they had known of them, they would not have communicated with us, lest they should seem to be Christians, but we fear not lest we be accounted Heathens.* Or what meant *Augustine*, *Chrysostome*, *Epiphanius*, *Nazianzen* to discourse after the [illegible] manner? Nay, and *Suarez* tells us, that the *antient* Church diligently avoided *omne consortium & apparentem similitudinem*, [illegible] *ship and appearing likeness* with *Jews*, or other *Infidels*. Now either such testimonies as these are of weight or *not*: If *not*, what a miserable condition are the *Papists* in, who build their *religion* upon the reports of the *antients*; If they *are*, then what a world of sin have they committed in taking [illegible]

Can. 10. *Omnem afflatum ejus vice pestis etiam de longinquo devitemus.* de Idol. c. 13. *O melior fidei Nationum in sectam suam*, &c c. 14. *Ep.* 11, 44, 119. *Orat.* 1. *Cont. Jud.* *Cont. Hæres.* l. 3. *Orat. de Sanct.* Epiph. *luminib.* t. 3. q. 65. Disp. 15. *sect.* 2.

persons, [illegible] of any thing, but the *fulminations* of their provok'd *authority*. Now what is this but to render themselves guilty of abominable and hathy *complyance*? What is this but to lick up the *vomit* of *Antichrist* and feed on his very *excrements*? What is this but to *imitate*, *encourage*, and *settle* him in his way, whereas they should stand at the utmost *distance* from him, and do all they can to *convince* him of his abominable departure from God and his truth? What is this but to give him occasion to boast that the *Protestants* are his *Apes*, and know not how to manage the business of Religion [illegible] than which, what [illegible] more [illegible] *prophet*? What is this but with those [illegible] ones the Scripture cryes out against [illegible] the *heart* of the righteous *sad*, and [illegible] the hands of the *wicked* that he should not *return* from his *wicked* way? Whether [illegible] kind of dealing be [illegible], let all *sober* and *indifferent* men judge.

See Mr. Cartw. *Eccl. discip. l.* 1. *p.* 132. *l.* 3. *p.* 178, 180.

Ezek. 13. 22.

2 *Use.* 2. It serves for *exhortation*, to *advise* and *perswade* us all in our *respective* places, to perform the several duties that such a truth calls for. And,

1. Let this *ingage* our hearts against such things amongst us, as have been abused in *superstitious* and *idolatrous* services. They are *detestable* and *abominable*, and as such we are to esteem them, and carry our selves towards them. Though in themselves they be never so *innocent* and *lawful*, yet having in such

kind

[illegible] than [illegible] *Oxen*, [illegible] good [illegible] as the *Egyptians* [illegible] *Idols* of [illegible] *Holy Ghost*, (as many think, who take the word *Oxen* in a *passive* sense,) represents them as *abominable*, nay as *abomination* itself. When *Pharaoh* would have had *Moses* and *Aaron* to have contented themselves with the land of *Egypt*, and Sacrifice there, *Moses* [illegible] *not meet so to do, for we shall Sacrifice the abomination of the Egyptians to the Lord our God. Lo, shall we Sacrifice the [illegible] the Egyptians before their [illegible]* [illegible] *Exod.* 8. 26. *Passivam significa-tionem* [illegible] *Rivet.* [illegible] *in loc.*

[illegible] implying as much as it [illegible] [illegible] *Egyptians*, or the *Israelites*, if all [illegible] *their* manner, [illegible] be displeasing to [illegible] if after [illegible] it would be displeasing [illegible], inasmuch as we must Sacrifice those very *creatures* which they [illegible]

But you'l say, how could *Moses* pretend to *Pharaoh* that the *Israelites* were to sacrifice such creatures as the *Egyptians* worshipped, when as the *Law* concerning Sacrifices was not yet *delivered*, and when as he himself tells him afterwards, that they knew not with what they must serve the *Lord*, till they should come to their own land. *Answ.* Though the *Law* concerning Sacrifices was not yet delivered

Exod. 10. 26.

their *abominable* worſhip: upon which he took up ſuch a *diſlike* of them, that they became no leſs than *hateful* to him, ſo that though the *Iſraelites* might uſe them for their *ordinary* food, yet not for *Sacrifice*, or though they might uſe them for *Sacrifice* in their *own* land, when they were at a *diſtance* from the *Egyptians*, yet not *amongſt* them.

And the ſame *language* the *Holy Ghoſt* uſes here concerning *abuſed* things, the ſame he uſes alſo in *other* places. Speaking concerning the *Iſraelites* and their *Idolatry*, he ſaith, *they provoked him to jealouſie with their ſtrange Gods, with abominations provoked they him to anger.* And ſpeaking of the Idol which the *Ammonites* worſhipped, he calls it, the *abomination of the Ammonites.* Nay ſpeaking of the *ſilver* and *gold* that was upon the *Canaaniſh* Images, he calls them (as you heard before) *an abomination.* Whereby we ſee, that not only ſuch things as have been made *Idols*, but likewiſe, ſuch as have been abuſed in their *ſervice*, are an *abomination* to him. And if they are ſo to *him*, there is good reaſon they ſhould be ſo to *us*. As we muſt not *hate* the things that he *loves*, ſo neither muſt we *love* the things that he *hates*; but following him like *dear children* (as he hath commanded) we muſt *love* what he *loves*, and *hate* what he *hates*.

Deut. 32. 16. 1 Kings 11. 5. Deut. 7. 25. Eph. 5. 1.

2. Lets utterly *decline*, and *forbear* the uſe of them. Lets beware how we bring them into the *houſe* of God, and imploy them in his

Lev. 19. 19.

ſervice. He gave it in charge to the *Iſraelites*, that they ſhould not let their Cattel gender with a *divers* kind: ſow their field with *mingled* ſeed: nor put a garment *mingled* of woollen and linnen upon them. Wherein he plainly forbids the *mingling* of things *impure*, with thoſe that are *pure*: mens *inventions* with his *inſtitutions*: idolatrous *reliques* with his holy *ordinances*. *Munſter* (as the Author quoted in the *Margent* ſhews) tells us, ſuch is the averſeneſs of the preſent *Jews*, to a garment of *divers* kiuds, that if they find but one linhen thread, wrought in a linnen garment with a *Needle*, they do no leſs than *abominate* it. And ſuch averſeneſs muſt we exerciſe towards *mixtures* in the *worſhip* of God. We muſt keep cloſe to his *inſtitutions*, declining the uſe of unwarrantable *inventions*, and all ſuch things as have been abuſed in *falſe* worſhip, and thereby have been defiled. God is ſo far from allowing us to reſpect, or uſe them, that he will not have us to *touch* them. *Touch not* (ſaith he) *the unclean thing*. We muſt be ſo far from declaring our unfeigned *aſſent* and *conſent* to them: from an hearty embracing of them, and a full cloſure with them, that we muſt not ſo much as *touch* them. *Touch* them indeed we may, as *Hezekiah*, *Joſiah*, and other good *Kings* did, in order to the *removal* of them, but not ſo, as *own* them, ſhew *reſpect* to them, or make *uſe* of them. As in the time of the *Levitical* Law, he that *touch'd* any thing that was forbidden, became him-

Non ſunt cum dei præceptis miſcenda hominum commenta, &c. Pareus *in loc.*

Iſa. 52. 11.

2 *Cor.* 6. 17.

Levit. 5. 2.

himſelf *unclean*; ſo we, if we *touch* theſe things in any way of *allowance*, or *reſpect* to them, ſhall become unclean: and therefore it concerns us as we would obſerve the *Apoſtles* command of keeping our ſelves *pure*, to avoid them, and have nothing to do with them. 1 *Tim.* 5. 22.

And if we inquire into the proceedings of *former* times, we ſhall find the Servants of God, have ſtill evidenced their *diſlike* of ſuch things, kept at a *diſtance* from them, and thereby born *witneſs* againſt them. The *Iſraelites*, would not ſacrifice to the *Lord* in the land of *Egypt*, becauſe it was *polluted*. The Jews in *Babilon*, would not do it *there*, for the *ſame* reaſon. *Elijah* would not do it upon the *Altar* of *Baal*, but choſe rather (though, he that while kept the people in *ſuſpence*) to repair the *Altar* of the *Lord*: upon the ſame *account*. And *Naaman* the *Syrian*, upon his *turning* to the *Jewiſh* Religion, would not make the *Lord* an *Altar* of any *Earth*, but that of *Iſrael*, upon the very ſame *score*. And calling to mind his former *bowing* in the houſe of *Rimmon*, the *Idol* of his Countrey, he was greatly troubled at it, and begg'd of God to forgive him. *In this* (ſaith he) *the Lord pardon thy Servant*, &c. Concerning this caſe of *Naaman*, *Expoſitors* and *Caſuiſts*, diſcourſe variouſly; I ſhall therefore for the better *clearing* of the truth, and making out what I have in *hand*, inquire a lit-

See Pareus *in Exod.* 8. 25. Mr. Anth Burgeſs *his Sermon upon Judg.* 6. 27, &c. *p.* 11. P. Mart. *in* 1 *Reg.* 18. 30. 2 *Kings* 5. 17, 18.

Becan. *Manual.* *l.* 5. *c.* 6. *p.* 455. Tho. a Jesu *de Convers. Gent. l.* 10. *c.* 3. Sanchez. *com. in* 2 *Reg.* 5. Estius *in loc.* Baldwin. *Cas. l.* 2. *c.* 10. *Cas.* 6. *p.* 387. Bishop Hall *of Consc. p.* 186. *Ed.* 3. Tremel. Junius Pareus, *in loc.*

the into it. Some think his *going* into the house of *Rimmon*, and *bowing* there was *lawfull*, and *warrantable*, for this reason, that it was not *religious* but *civil*, not out of *choice*, but *necessity*, not out of respect to the *Idol*, but the *King* his Master, who there lean'd upon him. But if so, wherefore did he *acknowledge* it as a fault, and begg *forgiveness*? Certainly, he either miss'd it in *bowing*, or else in *begging* pardon; and then, how as the *Prophet* did not acquaint him with it, and tell him that he was too forward: that he *confessed* before he had *offended*, and begg'd *pardon* before he was *guilty*, both which are *unnecessary* and *improper*? As for the Prophets *valediction* לשלום לך *go in peace*; it argues not his *approbation* of his *former* practice, but of his *succeeding* repentance. *Others* think that though he sinn'd in going into the house of *Rimmon*, and bowing there, and was convinced of the *unlawfulness* of it, yet he still retain'd a *resolution* to do it. But this I conceive is an *error* as well as the *former*, proceeding from an apprehension that the words are to be taken in the *future* tense, whereas being in the *Gerund*, they may as well be rendred in the *preter-tense*, and then they run thus; *in this thing the Lord pardon thy Servant that when my Master went into the house of* Rimmon *to worship there, and leaned on my hand, and I bowed my self in the house of* Rimmon, *the Lord pardon thy Servant in this thing.* The reasons wherefore I conceive the words should rather be taken *thus*,

than

than otherwiſe, are theſe. 1. Its ordinary with the Sacred *Penmen*, to put the *Gerund* for the *Prater-tenſe*. To go no further than the *word* here rendred, *go*: its ordinary with them to put הבוא for בא and בוא. 2. Being taken *thus*, they beſt agree with the *context*. 1. With *Naamans profeſſion*. *Behold now I know there is no God in all the earth, but in Iſrael.* And knowing this, he muſt needs know that he was not to ſhew reſpect, to any other God but him. 2. With his *promiſe*. *Thy Servant will henceforth offer neither burnt Offering nor Sacrifice unto other Gods, but unto the Lord.* Under which he comprehends not only *Offering* and *Sacrifice*, taken in a *ſtrict* ſenſe, but all *devotion*, and *reſpect* whatſoever. 3. With the Prophets *valediction*; *go in peace*. Which I can hardly think he would have ſaid to him, without any *inſinuation* at all of *diſlike*, if he had underſtood by his words, that he intended to go and ſhew the ſame reſpect to the *Idol*, he us'd to do. By this it appears how much *Baldwin*, is out of the way, when he ſaith that *Naaman* obtain'd *leave* of the *Prophet* to accompany the *King* his *Maſter* into the houſe of *Rimmon*. He was ſo far from obtaining *leave* of the *Prophet* to do it, that he never ſo much as *deſired* it from him. He asked not leave to *ſin* for the time to *come*, but *pardon* for the time *paſt*. The *ſumme* then of all this is, that *Naaman* whilſt he was of the *Syrian* Religion, in purſuance of the *civil* office which he owed to

Caſ. *l.* 2. *c.* 6. Caſ. 6. *p.* 198.

his *Maſter*, uſed to go with him into the houſe of *Rimmon*, and there *bow* with him: which upon his *converſion*, being convinc'd of the *unlawfulneſs* of, he *confeſſes* his fault, is *ſorry* for it, and *craves* pardon. That the words are to be taken *only* in this ſenſe, I ſhall not be ſo peremptory as to affirm, but this I am ſure of, that not only many good *Authors* go this way, but alſo whereas the taking of them in other ſenſes begets divers *ſcruples*, this do's not, but preſents us with an eminent *convert*, and a remarkable *inſtance* of abſtainng from *Idolatry*, with the *occaſions* of it.

But you'l ſay, may we not at all appear before an *Idol*, or be preſent at *idolatrous* worſhip? *Anſw.* Yes, we may; but then we muſt ſee, 1. That we be not *ignorant*, weak, unſetled in Religion, but *well-grown*, firm and ſtable. We muſt ſee that we have *ſenſes* capable of diſcerning betwixt *good* and *evil*; that we have *ſtrength* to encounter with a *temptation*; that we are able to ſtand out againſt the *allurements* of gliſtering and pompous *vanities*. And hereof, we are to have good *aſſurance*: otherwiſe we muſt forbear. Many *good* and *holy* men have been inſnar'd, and therefore we had beſt beware how we venture. 2. That we do it, not *raſhly*, or of our own heads, but have a *call* from God for it. We muſt keep the *places* and *ſtations* we ſupply, and not depart from them. The ſtory of *Origen* is well known; Hearing of

ſome

some *Christians*, that under the Persecution by *Decius*, were carried to an *Idols* Temple, to be intic'd to *Sacrifice*: out of an *indiscreet* zeal ran to them, and being urged to it himself, unhappily, and sinfully *yielded*, whereby he made such a *wound* in his *conscience*, as he could not get cured of a long time. Thus does God many times in a way of just *severity*, punish our vain *confidence*, by letting us fall before those *temptations*, we through our *indiscretion* and *rashness* cast our selves upon. 3. That we do it not with *doubting*, concerning the lawfulness of it, but with full *perswasion* and *satisfaction*. Whatever business we are about, we must be *satisfied*, touching the warrantableness of it, ere we undertake it. If therefore we *doubt* of the lawfulness of going to the *Idols* Temple, we must *forbear* it. It may be unlawful to *go*, it can hardly be unlawful to *stay*. 4. That we do it not out of vain *curiosity*, but to *inform* and *satisfie* our selves of the folly, madness and wickedness of *Idolaters*, who having forsaken the *true* God, give up themselves to the worshipping of meer *shaddows* and *vanities*. *Ezekiel* in his *Vision*, goes from place to place to take a view of the *abominations* of the *Jews*; but this he did not out of *curiosity*, but to acquaint himself with what he must either wholly *ignorant*, or *uncertain* of. *Paul* beheld the *devotions* of the *Athenians*, but he did it not to *gratifie* his *fancy*, but upon the same account that *Ezekiel* did, to *inform* his judgement, that so he might the better know

Rom. 14. 5, 23.

Ezek. 8.

Acts 17. 23.

how things were carried on amongst them. 5. That we do it not with *respect* to the Idol, but with *detestation*, and that we may the better shew the *vanity* thereof, and *undeceive* such as we see addicted to it. *Elijah* stood before *Baal*, while his Prophets called on him; but this was not out of any *respect* he bore to him, but that he might the better have an opportunity to *mock* him, *convince* the halting *Israelites* of the vanity of him, and *draw* them away from him. *Josiah* in like manner, went to the *calf* at *Bethel*, not to *worship* it, but to *break* it in pieces, that so the *deluded* people might no longer commit *idolatry* to it. 6. That we do it not to the *offending* of any, whether *good* or *bad*, but to their *edification* and *advantage*. We may eat *meat* sacrificed to *Idols*, but then we must see that we do it neither to the *confirming* of such as *respect* them, nor the *grieving* of such as *hate* them. Though the Protestant *Electors* and *Princes*, being met together at the *Diet* of *Augusta*, were ready to perform all those *civil* Offices, they owed to the *Emperour*, yet they would neither go with him to the *Mass*, nor accompany him in the *Processions* on *Corpus Christi* day, lest they should *confirm* the *Papists* in their *abominations*, which they came thither to bear *witness* against. 7. That we do it not at such a *time*, when it is likely to bring us into *trouble*, but when we may do it with *safety*. Indeed, when *God* calls us forth to appear in the behalf of his *truth*, we must do it, let the

1 *Kings* 18. 27.

2 *Kings* 23. 15.

Rom. 14. 21.

1 *Cor.* 8. 9.

Vid. D. Cœlest. *Hist. August. Comit. part* 1. *f.* 82.

danger

danger be what it will; but till he *call* us, we must *avoid* it, and not through *curiosity*, *affectation* of novelty, *precipitancy*, or the like, expose our selves to it. If we be present at *Idolatrous* services, we must evidence our *dislike*; if therefore we may not *safely* evidence our *dislike*, we must not, except we have some *special* call thereunto, be *present*. To this purpose is that of *Baldwin*; *where* (saith he) *we may not publickly declare our dissent, it is better to abstain, lest we either beget a scruple in our own consciences, or danger from the adversary.* If then, we are of good *progress* in religion, have a *call* from God, are *satisfied* in our own consciences with what we are about, have need of *informing* our judgements, will do what we do with an evidence of our *dislike*, and may do it without giving *offence* to any, or bringing our selves into needless *trouble*, then we may appear before an *Idol*, and be present at the *worship* given to it; *otherwise*, not. As for *Naamans* going into the house of *Rimmon*, it makes nothing against what I have here said; for, as he sinned in it, so (as you have heard) upon his *conversion*, he confessed his *error*, and beg'd *pardon*.

Another *example* of this abstinence from *abused* things, we have in *Daniel* (a man of far higher attainments, than such a new Convert as *Naaman* was, can be presumed to have had) who when *Nebuchadnezzar* by the hands of *Ashpenaz* the Master of his *Eunuchs* offered him of his royal *meats*, and *wines*, he refused

Vbi publice dissentire non licet, declarare est licere.

Of Communicating with the Lutherans in the Eucharist, See Alting. Probl. Theol. pt. 3. p. 164. Jo. Crocius Ant. Weigel. p. 152.

refuſed either to *eat*, or *drink* thereof: *He purpoſed in his heart that he would not defile himſelf with the proportion of the Kings meat.* The *King* had ſuch high eſteem of him, that he was deſirous to *win* him to his *religion*, and in order thereunto, he judges it meet to treat him with ſuch *meats* and *drinks*, as he had *conſecrated* to his *Idols*, thinking, that when he had inur'd him to feed on the *one*, he ſhould bring him to own the *other*. This *bait* he made uſe of to take him; but *Daniel* (as *Pareus* notes) eſpying the *hook*, declines the *invitement*, and ſo eſcapes the *danger*. Being aware of the *deſign* that was laid againſt him, he *firſt* purpoſes abſtinence in his *heart*, and then exerciſes it in his *practiſe*. I know it's ſaid, that he refuſed to eat of the *Kings* meat, not becauſe it was *abuſed*, by being *offered* to an *Idol*; but becauſe itwas *forbidden* by the *ceremonial* law. But 1. ſome *writers* of very great *authority*, ſay he refuſed to eat it, not only becauſe the *ceremonial* law *forbade* the *Jews* to eat ſuch kind of *meat*, but becauſe the *King* had *abuſed* it to *ſuperſtition* and *idolatry*. 2. Admit the *immediate* reaſon of his refuſing to eat the *Kings* meat, was becauſe it was *forbidden* by the *ceremonial* law, yet that do's not at all mend the matter, for the reaſon wherefore that law *forbade* ſuch meats, was, that they had been *abuſed* by the *idolatrous* Nations. So that though the *immediate* reaſon of *Daniels* refuſing to eat the Kings meat, was perhaps *ceremonial*, viz. that that law *forbade*

Dan. 1. 8

Hunc hamum ſubeſſe cibis regiis vidit Daniel, &c. *in loc.*

Dr. Burgeſs *Rejoynder*, c. 4. ſect. 6. p. 446. *Ne illa quidem quorum uſus permittitur lege, integra erant*, &c. Trem. & Jun. *in loc.*

forbade it, yet the *remote* and more *principal* was, that his meat had been offered to an *Idol*, and thereby had been *abuſed*.

In like manner *Ephraim*, upon his return, *declines* the uſe of thoſe things, he had before ſo much *doted* on. Nay, he is ſo far from *reſpecting* them as he did, that he ſpeaks of them with *diſdain*. *What* (ſaith he) *have I to do any more with Idols*? Being ſenſible of his having followed them too long already, he reſolves he'll have no *more* to do with them. *Tertullian* holds it unlawful, either to *give* any thing to the *ſervice* of an *Idol*, or *take* any thing from it. As we muſt not take *furniture* from the *houſe* of God, to beautifie the *Temple* of an *Idol*, ſo neither muſt we take *furniture* from the *Temple* of an *Idol* to beautifie the *houſe* of God. He will have nothing *common* with *Idols*; neither muſt we. The *Jews* in times *paſt*, were extremely addicted to *heathenish* Idols; but *latter* years have taught them more wiſdom: ſuch is their *hatred* to them, that they will not have an *houſe* ſtand near one of their *Temples*. *It is forbidden* (ſay they) *that thoſe houſes which ſtand contiguous to an Idolatrous Temple, if they fall down, to rebuild them.* They have found by ſad *experience*, that *Idols* are but bad *Neighbours*, and therefore they think it not good to live *near* them. And whenever God opens the eyes of men, and ſhews them the *vanity* and *danger* of *Idols*, they'l have little mind to meddle with them, or any thing belonging to them.

Hoſ. 14. 8.

De Coron. Milit.

נתנו ט *Cujus ædes contiguæ ſunt templi idololatrico & collapſæ fuerint eas ædificare prohibitum.* Shulchan Aruch, *part* 2. *num.* 143

3. Lets

3. Lets all do our *parts* towards the *abolishing*, and *extirpating* of them. Whatever *persons*, *names*, *times*, *places*, *utensils*, *ceremonies*, we find amongst us, that have been *grosly* abused in *superstitious* and *idolatrous* services, let us endeavour the *rooting* of them out, and the *laying* of them aside. We must not only stand looking up to *authority*, and waiting to see what they will do, but we must every of us, so far as may consist with the keeping of our *places*, endeavour the doing of it. *Magistrates* are often more backward in *reforming* the Church, and *purging* out such things, than otherwise they would be, because their *people* are not more *forward*. The *reason* wherefore *Jehosaphat* took not away the *high places*, was because the *people* were not yet *prepared*. He was willing to have set upon the work, but he saw the *people* who hankered after their old *superstitions*, were *averse* to it, and therefore he let it alone. Had they but *gone* to him, and *desired* the removal of them, the work had been *done*. And I am perswaded, that if the *people* of *England*, who are unsatisfied with those *monuments* of *Popish* Idolatry, that are amongst us, would but acquaint his *Majesty* therewith, and in a *proper*, *becoming* way, solicite him to *remove* them, he would *gratifie* them in it. Let us not therefore, any longer sit still in the midst of such *defilements* and *snares*, but discover our *hatred* of them, *decline* their use, and in such wayes as prudence, justice, and order do allow, endeavour the *rooting*

2 Chron. 20. 33.

ing

ing of them out. Let us not like *Rachel*, *Micah*, *Michal*, keep them *by* us, but caſt them away as *filth* out of our houſes. It is but a *womaniſh*, weak part, to *preſerve*, or give any *countenance* to ſuch things, and therefore lets not be guilty thereof, but engage againſt them, and root them out. *Gen.* 31. 34. *Judg.* 18. 14. 1 *Sam.* 19. 13.

Now for the better *directing* of your courſe, I ſhall in a few words, point at ſome *particular* things amongſt us, which have been abus'd in *ſuperſtitious* and *idolatrous* ſervices, and that in ſo *high* a degree, that wiſe, learned, and good men of different *perſwaſions*, have judg'd they ought to be *laid* aſide. I know I ſhall be *cenſur'd* for appearing againſt ſuch things, they being of ſuch eſteem with *divers* amongſt us, and being back'd and fenc'd with *Authority* and *Law*. *Some*, will charge me with *malice*, and *ill will* to the publick *eſtabliſhment*: *others*, with *indiſcretion* and *raſhneſs*; but that's no ſufficient *reaſon* wherefore I ſhould not do my *duty*. *Chriſt* blames the *Paſtor* of the Church of *Pergamus*, for being ſilent in *this* caſe, and therefore I underſtand not how we may, without rendring our ſelves liable to the like *reproof*, hold our peace. Its no great matter what men *think*, or *ſay* of us, all the while we do nothing, but what we may not *omit*. We muſt appear againſt the *corruptions* amongſt us, and endeavour the ſecuring of Gods glory, and the ſouls of people, let the *iſſue* be what it will. And if thoſe who upon the reading hereof, do cenſure me, *Rev.* 2. 14. 1 *Cor.* 4. 3.

will

will but lay aſide *ſiniſter* reſpects, and ſeriouſly weigh the *reaſons* and *authorities*, I have on my ſide, they'l *perhaps* ſee cauſe to *reſent* things better.

1. The preſent *Liturgy*, though there be many *good* and *uſeful* things in it, yet it hath been ſo much *abuſed*, both *heretofore* among the idolatrous *Papiſts* from whom we had it, and *ſince* amongſt our *ſelves*, that it hath for many *years* been the deſire of ſeveral *thouſands* of *ſober* and *godly* people of all *degrees* in theſe Nations, that it ſhould after the other *Popiſh* traſh, thrown out of the *houſe* of God in the beginning of the *Reformation*, be laid aſide. What relation it hath to the *Papiſts*, and of what *nature* it is, we may learn from the meſſage ſent by King *Edward* the *6th.* to the men of *Devonſhire* and *Cornwall*, who upon that *pious* Kings caſting off *Popery*, and ſetting up *Proteſtaniſm*, roſe up in *arms*, and made ſeveral *impudent* demands to him, telling him, amongſt other things, that they would not receive the New *Service*, but would have their Old *Service* of *Mattins*, *Maſs*, *Even-ſong*, and *Proceſſion* in *Latin*, as it was before. To which he returns this anſwer, *As for the Service* (ſaith he) *in the Engliſh tongue, though it may ſeem to you a New Service, it is indeed none other than the Old. You have the ſelf ſame words in Engliſh which were in Latin, ſaving a few things that are taken out, which were ſo fond, that it had been a ſhame to have heard them in Engliſh, as all they can*

Acts *and* Mon. *vol.* 2. *p.* 667.

judge

judge who liſt to report the truth. And how can this with reaſon offend any reaſonable man? If the Service in the Latin Church was good in Latin, it remaineth good in Engliſh, for nothing is altered, but to ſpeak with knowledge, what was ſpoken with ignorance. Thus that *Religious* King. And King *James*, who came after him, ſpake to the *ſame* purpoſe. In a *Speech* of his in *Scotland*, he ſaid in plain terms, that the Engliſh *Liturgy*, was *an ill ſaid Maſs.* And hence it is that the *Papiſts* themſelves have ſuch a liking to it. Pope *Pius* the 4th. ſending *Vincentio Parpatia*, Abbot of St. *Saviour*, to Queen *Elizabeth*, offered to confirm it, if ſhe would yield to him in ſome other things. And when the *Popes* intelligencers had ſeen Service ſolemnly ſung and ſaid in *Canterbury* and *London*, with all their pomp and proceſſion, they wondred that their *Maſter* would be ſo unadviſed, as to *interdict* a Prince or State, whoſe *Services* and *Ceremonies* ſo *ſymboliz'd* with his own. Nay, ſo well were the *Papiſts* of our own Nation pleaſed with it the firſt *eleven* years of Q. *Elizabeths* Reign, that they came to the *Church*, and joyned themſelves with *Proteſtants* in the uſe of it. Hereby you ſee whence it came, and from whoſe hands we received it, even from the Children of *Babilon*; and coming from ſuch *impure* hands, its eaſie for any that know what *Antichriſtianiſm* means, to gueſs what uſage it had amongſt them. And if we come amongſt our *ſelves*, and take a view of it ſince

See Mr. Ball *againſt Separation*, *p.* 149.

it ſpake *Engliſh*, what a ſtrange *reverence* have the *ignorant* and *ſuperſtitious* people it in? How do they *admire* and *adore* it? What an *Idol* do they make of it? This is ſo well known, that there are none, ſetting out ſuch as are as *ignorant* and *ſuperſtitious* as they, but they are acquainted with it. And upon this and other grounds, there have been *various* and *eminent* oppoſitions made againſt it, and endeavours uſed for the aboliſhing of it. *Voetius* takes notice that it hath met with *various* contradictions from firſt to laſt. Who hath not heard of the *Admonition* exhibited to the *Parliament*, *Ann.* 1572. of the *Petition* of the *thouſand Miniſters* preſented to King *James* 1603. of the *Declaration* of the *Lincolnſhire* Miniſters? The very Names of the *Addreſſes*, *Remonſtrances*, *Complaints*, and other *Diſcourſes* that from time to time, ever ſince the beginning of the *Reformation*, have been made againſt it, would amount to no leſs than a juſt *Volume*. But waving other *Teſtimonies*, I ſhall only offer to your thoughts, what upon the advice of the *Aſſembly* of *Divines* was urged by the late houſe of *Lords* and *Commons*, in order to the ſatisfying of people touching the *aboliſhing* of it. Amongſt other *reaſons* which they render for the taking of it away, this was one, *that the Prelates and their faction had laboured to raiſe the eſtimation of it to ſuch in height, as if there were no other worſhip, or way of worſhipping God amongſt us, but only it, to the great hindrance*

Ea ſemper contradictiones varias paſſa eſt. Pol. Eccl. *pt.* 1. *l.* 2. *tract.* 1. *c.* 1. *p.* 349.

Pref. *to the Direct. p.* 5.

drance of the Preaching of the Word, and (in ſome places of late) to the juſtling of it out as unneceſſary, or at leaſt, as far inferiour to the reading of the Common Prayer, which hath been made no better than an Idol, by many ignorant and ſuperſtitious people, who pleaſing themſelves with their preſence at that Service, and their lip-labour in bearing a part in it, have thereby hardned themſelves in their ignorance, and careleſſeneſs of ſaving knowledge, and true piety. I produce not this, or other *teſtimonies* of the like nature, for the ſakes of thoſe *high flown* gallants, that have *ſacrificed* their *reaſon* to humour and prejudice; but for the ſakes of ſuch as are *ſober* and *moderate*, and will liſten to *truth* when it ſpeaks. And to theſe I appeal, whether the Service book being no *inſtitution* of God, but a *device* of man: nor of any ſuch *neceſſary* uſe, but that it may well be *ſpared*: and ſo many of the *Nobles, Gentlemen, Miniſters*, together with ſo many *thouſands* of private Chriſtians, being offended with it, and crying out againſt it, as a thing horribly *abuſed*, and made an *Idol*, it ſhould not, as well, as the brazen *Serpent*, be aboliſhed and laid aſide? What reaſon can any render wherefore the *former* ſhould be aboliſhed, and not the *latter*? Is it pleaded, that the *latter* is in it ſelf *lawful* (which many *queſtion*, and others *deny*) ſo was the *former*. Will it be ſaid that the *latter* hath been, is, and ſtill may be, *uſeful*; the like may be ſaid as to the *former*. Cannot the *latter* be re-

moved without giving *offence* to many whose ſatisfaction is to be endeavoured as well as others, neither could the *former*. Turn you which way you will, you ſhall find that the *reaſons* for ſparing the brazen *Serpent*, were as *many* and *ſtrong*, as thoſe alledged in the behalf of the *Service* book; nay, far more, and ſtronger. The *Service* book, is not of *divine* inſtitution, but the *Serpent* was. The *Service* book was never any *inſtrument* of miraculous cures, but the *Serpent* was. The *Service* book was never any *figure* of Chriſt, either being to come, or being already come, but the *Serpent* was. Hereby, to proceed no farther, it appears, that the *reaſons* for ſparing the *Serpent*, were of as much, nay more weight than thoſe be, which are produced in behalf of the Service book; yet *Hezekiah* conſidering it had been made an *Idol*, did in obſervance of the Law of God, take it, and *break* it in pieces. Why then the *Service* book ſhould not be dealt with after the ſame *manner*, I underſtand not.

2. The *ſign* of *Croſs*, hath been long uſed in the Church; if the account that *ſome* give of it be true, near *ſixteen hundred* years: during which time, it hath by ſeveral ſorts of perſons, eſpecially the *Papiſts*, been ſo *abuſed*, that its thought fit by many it ſhould be laid aſide. *Voetius*, debating this *Probleme*, *Whether the ceremony of the Croſs uſed in ſome places in the adminiſtration of Baptiſm, do ſymbolize with Idolatry*, determines it *affirmatively*,

Dr. Burgeſs Reply nd. *ch.* 1. *ſect.* 15. *p.* 61.

the

the reaſon whereof I ſhall give you in his own words. *It is* (ſaith he) *a ceremony inſtituted of men, and not of God, and hath been polluted with idolatry in an horrid manner, even as it is yet polluted at this day; yea it is the univerſal inſtrument, and ſtandard (as it were) of all idolatry and ſuperſtition in the Papacy, and therefore ought wholly to be aboliſhed.* The reaſon (you ſee) wherefore he thinks it ſhould be aboliſhed, is that it hath been ſo much *abuſed*, eſpecially in the *Papacy*, where it ſerves as the grand *inſtrument* of their ſuperſtition, folly, and madneſs. And this *reaſon* is urged by *many*; particularly, by that moſt *learned* man *Dr John Rainolds*, who argues from *Hezekiahs* breaking down of the brazen *Serpent*, to the *aboliſhing* of the ſign of the *Croſs*; but eſpecially by the reverend and judicious *Mr. Bradſhaw*, who hath written a particular *Treatiſe* upon it, which in the *Title page*, we find contracted into this *ſyllogiſm*. *No religious uſe of a Papiſh Idol in Gods publick Service is indifferent, but utterly unlawful, but the uſe of the Croſs in Baptiſm, is a religious uſe of a Popiſh Idol in Gods publick Service*, Ergo, *the uſe of the Croſs in Baptiſm, is not indifferent, but utterly unlawful.* Thus his *Argument* runs; with how, and with what ſtrength he manages it, I leave to every one upon his own inquiry to judge. For my part, I never *ſaw* any competent anſwer to it, neither do I *expect* it.

Quia eſt ceremonia abhominibus inſtituta, &c. Diſp: part . p. 166.

Conf. with Hart. c. 8. diviſ. 4. p. 509. See his Opuſc. p. 113.

3. The *Surplice* is in it ſelf an *innocent* Veſtment, but hath been ſo *abuſed*, that it is become unfit for *Religious* uſe. Though it ſignifie *Purity*, yet experience tells us, it is ſo far from being able to work or preſerve it, in *thoſe* whom it covers, that it cannot ſecure it *ſelf*. Having fall'n into *fowl* hands, it is ſo *ſullyed* and *defil'd*, that it is fit rather for an *Hoſtler*, than a *Miniſter* of the Goſpel: for a *Stable* than the *Houſe* of God. *Zanchy* ſpeaking to Qu. *Elizabeth* of it, and ſuch like garments, tells her that the very *abuſe* thereof conſidered in it ſelf, is a *ſufficient* reaſon, wherefore they ſhould not be *impos'd*. *Though for no other* (ſaith he) *yet for this very cauſe, ſuch garments ought not to be thruſt upon the Church of Chriſt, becauſe the Harlot of* Rome *hath abuſed them, and doth ſtill at this day abuſe them*. Some have been of *opinion*, that the *waſhing* of them in the *water* of new *Doctrine*, differing from that of the *Papiſts*, touching their *neceſſity*, *holineſs*, *efficacy*, will purge them from their *defilement*, and render them fit for *uſe* again. But it is not with *moral* filthineſs, as it is with *natural*. All the *water* of *Jordan* would not have ſerv'd for the cleanſing of *Gideons* Ephod, when once defiled from its *idolatry*. And thus it is in the preſent caſe; when we have done all we can to our polluted *garments*, they will ſtill remain filthy. Though we ſhould waſh them with *Nitre* and *Sope*, yet they would ſtill retain their *ſpots*, and cry out with the *Leper*, *unclean, unclean*.

Ergo etiamſi nullo alio, hoc ſaltem nomine obtrudenda non ſunt Eccleſiæ Chriſti id genus, veſtes, &c vol. 3. Epiſt. ad Reg. Eliz. col. 244.

See Hooker *cited by* Mr. Jeanes *in his treatiſe of* Abſtain. *from app. of evil, p.* 143.

4. *Kneeling*

4. *Kneeling* at the *Sacrament* of the *Supper*, is a *rite* contended for, and ---tiſed by many, but hath been ſo *pollu* ..ith *Antichriſtian* Idolatry, that it is judg'd fit it ſhould be wav'd, and another more *proper*, as well as *antient*, uſed inſtead of it. *Beza* looks upon it as a *ſufficient* reaſon wherefore it ſhould not be *uſed*, that it hath been the occaſion of ſuch *Idolatry* in the *Papacy*. *Becauſe* (ſaith he) *from this fountain roſe that deteſtable worſhiping of the bread, which yet cleaves to the minds of many, it ſeems deſervedly to be taken away.* Whether *Kneeling*, proceeded from the *worſhipping* of the bread, or lead to it; whether it were the *effect* of it, as *Morney* thinks, or the *cauſe* of it, as *Beza* here ſuggeſts, I ſhall not now inquire. It is manifeſt to all the world it hath been *abuſed* in it, and that is thought *ſufficient* reaſon wherefore it ſhould be laid aſide. This is not the judgement of a ſingle *Beza* only, but of others. *Voetius* diſputing concerning it, amongſt other *reaſons* which he renders againſt it, this is one, and the *firſt* in order, that it hath been ſo much *abuſed*. His *argument* runs thus; *that rite which men have highly abuſed to Idolatry, and which neither divine nor natural right hath made neceſſary, is not to be held for a ſacred matter, or for any thing belonging to a ſacred matter, but is to be removed from divine worſhip; but the rite of Kneeling is ſuch as men have ſo abuſed, and which neither divine nor natural right hath made neceſſary*; Ergo. His

Quoniam ex hoc fonte orta eſt, &c. Ep. 12. Myſt. Iniq. *ad an.* 1209. *p.* (*ed. Lat.* *fol.*) 343

Ritus quo homines excellenter abuſi ſunt ad idololatriam, &c. Pol. Eccl. *part* 1. *p.* 813.

major he proves from ſeveral *places* of *Scripture*, particularly from the *example* of *Hezekiah*, who upon the account of *abuſe*, did not only take away the *high places*, but likewiſe the *brazen ſerpent*, though ſuch an *illuſtrious* teſtimony of *antiquity*, (as he fitly calls it) made by the expreſs *command* of God himſelf. The *former* branch of the *minor*, he proves from this, that the *Papiſts* have uſed this *geſture*, and do yet uſe it, to their horrid *bread-worſhip*, or adoration of the *Hoſt*. The *latter* branch of the *minor*, he proves from this, that there is no *command* touching *Kneeling* at the *Supper*, nor any *reaſon*, nor natural *neceſſity* to induce, or lead us to it. Of what force Dr. *Sanderſons* arguments are, though manag'd with ſo much *ſubtilty*, you may gather from the particular *anſwers* he afterwards returns to them.

Ezek. 8. 18.

Cum idolatræ eum ad idololatriam & ſuperſtitionem per agendam appropriam, &c. Diſp. *pt.* 3. *p.* 267.

5. *Worſhipping* towards the *Eaſt*, is (as the *Scripture* it ſelf ſhews) of very *antient* uſe, yet in regard divers *Nations* have, and do ſo much *abuſe* it, many have judg'd it meet that we ſhould *decline*, and forbear the uſe of it. Though it be *indifferent*, and at our own free *choice*, which *point* of Heaven to worſhip towards, yet in regard ſtanding towards the *Eaſt*, hath been ſo much *abuſed* by *Idolaters*, with whom we muſt not in any *unneceſſary* things, have *communion*, we are taught to worſhip *another* way. Thus the forementioned *Voetius* directs us. *Inaſmuch* (ſaith he) *as Idolaters do appropriate it to the carrying on*

of

of their idolatry and ſuperſtition, we ought to abſtain from it, leſt we ſeem in outward ſhew to communicate with them; eſpecially, if our adverſaries improve our uſing it to the defence of their cauſe. Nay *Aquinas* himſelf ſhews, that the *reaſon* wherefore the *Sanctum Sanctorum* ſtood *Weſt*, and wherefore the *Jews* were to worſhip that way, was becauſe the *Gentiles* in reverence to the *Sun* worſhipped towards the *Eaſt*. And if God would not have the *Jews* to uſe an abuſed *poſture*, or comply with *Idolaters* therein, what reaſon have we to think he will *allow* us to do it. Thoſe who would ſee more of this, may read *Voſſius*, and what our *Writers* have ſaid in anſwer to *Bellarmine* on this ſubject.

Adoratio ad Occidentem introducta fuit in lege ad excludendum idololatriam, &c. 12. q. 102. a. 4. 5. De Idol. l. 2. c. 3.

6. There are divers *Holy-dayes* obſerv'd amongſt us, which with the *forementioned* things, have been ſo *abuſed*, that its thought high time they ſhould be let alone, and imployed to another uſe. What opinion the *reformed* Churches beyond the Seas are of, concerning this buſineſs, I might ſhew you by a multitude of teſtimonies, but I ſhall only offer to you a few, from ſome Writers amongſt them of *prime* note, whereby you may gueſs at the *judgements* of others. *Bucer* ſpeaking of *Holy-dayes*, ſaith, *they have been ſo tainted with ſuperſtition, that I wonder we tremble not at their very names.* *Rivet* diſcourſing of them, and their obſervation in *England*, urges the *abuſe* of them, and the *act* of *Hezekiah* mentioned in the *Text*, for abo-

ſuperſtitionibus contaminata illa feſta fuerunt ut mirer ſi quiſquam Chriſtianus ſit qui ad nomina eorum non exhorreſcat. Mat.

Inter Orthodoxos convenit, &c. Vol. 1. *Expl. Decal. ad* 4. *Prec.* p. 1346, *&c.*

Id est quod nec Christus, nec Apostoli, Ecclesiæ Christianæ necessarium duxerunt &c. Thes. Salm. *pt.* 3. *sect.* 7. p. 647.

listning of them upon that account. *It is* (saith he) *agreed amongst the Orthodox, that they are celebrated by the Papists with manifest idolatry.* And afterwards; *We could wish* (saith he) *that as* Hezekiah *abolished the brazen serpent because some abused it, so they would abolish those Holy-dayes which are polluted with so many superstitions and idolatries in the Papacy.* *Cappellus* is of the same mind; speaking of the keeping of *Holy-dayes*, such as *Christmass, Easter, Whitsontide*, saith, *it is that which neither Christ, nor his Apostles thought necessary for the Christian Church; for if they had thought it necessary, doubtless they would not have omitted it, for they were not destitute of wisdom and prudence to see what was profitable and fit to be done in this case; yet there is not in the writings of the Evangelists and Apostles, so much as any footstep, word, or letter touching that particular.* And having shew'd the *rise*, and *progress* of the observation of Holy-dayes, he tells us, *it had been more advisеable and conduceable to the welfare of the Christian Church, not to have admitted that destination and peculiar observation of dayes, because as the event shews, from thence proceeded the superstition and idolatry which hath for so many ages possessed and overspread the Popish Church, from which leaven those Churches are not altogether safe, which retain the primitive use of Holy-dayes; insomuch that others fearing lest they should from such use contract contagion, chose rather in their reformation wholly*

to

to abolish it. To the same purpose writes *Wendeline*; discussing this *Question*, What is to be thought of *Holy-dayes*, which the *Papists* have instituted, and do yet celebrate in the honour of Saints, he thus determines the case. *They are full* (saith he) *of Idolatry, and therefore Christian Churches may not approve of them, no more than they may of the invocation of Saints, which is manifest Idolatry.* This is *plain* dealing; and yet as if this were not sufficient, he goes on, and puts the case further; *Whether* (saith he) *may Holy-dayes dedicated to the memory of Saints, be rightly retain'd and celebrated, in case the Idolatry be taken away, and the honour of the Holy-day terminate, not in the Saint, but in God.* To this he answers, with that standing *rule*, allowed by Orthodox Writers, *adiaphora non necessaria, horrenda idolomania polluta sunt abolenda*; that is, *things in themselves indifferent, and no way necessary, being polluted with horrible Idolatry, are to be abolished*; *but Holy-dayes are such, and are polluted with horrible Idolatry in the Papal Church, (and expose to much danger, no less than Statues and Images) and therefore ought to be abolished.* With these agrees *Hospinian*; answering this *Question*, *Whether the Protestants beyond the Seas, upon the tolling of the St.* Mary *Bell at Noon and Evening, ought to betake themselves to their Prayers*; he resolves it *Negatively*, giving this reason, that those *hours* were instituted by *John* 22. and *Calixtus* 3. to a *superstitious* worship,

Cultu scatent idololatrico, &c. Syst. Maj. *l.* 2. *c.* 6. *p.* 1641.

An ad campanæ pulsum, &c. De Templ. *c.* 26. *p.* 337.

worſhip, which no good man ſhould have any hand in *countenancing*, or *encouraging*. Such as would ſee more, may at their leaſure conſult *Zanchy*, *Martyr*, *Hyperius*, *Didoclavius*, *Willet*, whom for brevity ſake I only referre you to. Thoſe whoſe words I have here given you, may in the mean time, ſuffice to hint to you the *judgement* of the *Churches* abroad, in this matter. They ſay that the forementioned *Holy-dayes* are tainted with *ſuperſtition* and *idolatry*, that they are as *bad* as *invocation* of Saints, that they have been as ill *abus'd* as the *brazen ſerpent*, and that upon that account we ſhould forbear to *obſerve* them, nay that we ſhould be ſo far from *obſerving* them, that we ſhould *tremble* at the very name of them. It remains then that in imitation of King *Hezekiah*, and in concurrence with the judgement of theſe *learned* and *eminent* men, we lay aſide thoſe *Feſtivals* yet in uſe amongſt us, that have been, and are ſtill ſo much *abuſed* both to *ſuperſtition* and *prophaneſs*, and in the *obſervation* of ſome of which we do not only open the mouths of our *brethren* beyond the Seas, but of the *Papiſts* themſelves. *Hoſius*, *A Lapide*, *Froymundus* upbraid us herewith, that having caſt off divers *feaſts* and *faſts* of their Church, we do *celebrationem Bacchanalium aliorumque hilariorum retinere*; *retain the celebration of Shrovetide, and ſuch like jovial times.* Whether they, or we, are more guilty of *ſymbolizing* with *Heathens*, and honouring their *Deities*, they may learn from *Pol. Virgil*,

Vol. 2. *in* 4. *Prac.* *col.* 678. Com. *in* 1 *Reg.* 19. Opuſc. Theol. *t.* 1. *de Bacch.* Altar. Dam. *c.* 10. *p.* 644. Com. *in Rom.* 11. 4.

See Voetius *diſp.* *part* 3. *de Quadrag.* & *Bacch.* *p.* 393.

Lud.

Lud. Vives, and other of their own Writers. However its ſad, that by the practice of ſuch *extravagancies*, we ſhould furniſh them with ſuch matter of *accuſation*, and give them ſuch advantage againſt us.

Thus I have in a few words, given you an account of *ſome* of thoſe things which in regard of their great *abuſe*, we are to endeavour the extirpation of. In the management whereof, to prevent the charge of *ſingularity*, I have mainly inſiſted upon the judgements of *others*: and thoſe no *mean* ones, but ſuch as are of *chief* authority and note; who you ſee, took the *abuſe* of the abovementioned things, for a *ſufficient* reaſon wherefore they ſhould be laid aſide. In conſideration whereof, and the grounds I have before alledg'd, let it be your ſtudy, care, and endeavour in ſuch wayes as Chriſtian *prudence* ſhall direct, to promote the *aboliſhment* of them, and all other things amongſt us of the like nature.

Sect. 14.

NOw that I may *provoke* you hereunto, I ſhall as an *addition* to thoſe *grounds* you have already heard, offer you ſome few *conſiderations*, and ſo conclude.

1. It is the *property* of all ſuch, as ſeeing the evil of *ſuperſtition* and *idolatry*, do thereupon unfeignedly *diſlike* and *turn* from them,

to

to do it. The *Scripture* ſhews, that godly
2 *Cor.* 7. 11. *ſorrow* is attended not only with *care*, *fear*, and *zeal*, but alſo with *indignation* and *revenge*. And as it ſtands thus affected towards *other* ſins, ſo particularly towards *ſuperſtition* and *idolatry*. When a man ſees what *miſchief* they have done him, and is duly *ſorry* for the ſame, he does all he can to be *reveng'd* on them: and the better to accompliſh his deſire herein, he *roots* out whatever either hath been an *occaſion* of it for the time *paſt*, or may be an *occaſion* of it for the time to *come*. When *Manaſſeh* became a *new* man, he preſently took away the *ſtrange* gods, the *Idol* out of the houſe of the Lord, and all the *altars* he had built in the *mount* thereof, and in *Jeruſalem*: and caſt them out of the City. So the *Jews*; upon their *turning* to God and his *pure* worſhip, *every* man caſts away his *Idols* of ſilver, and his *Idols* of gold, which their hands had made to them for a *ſin*. They do not *dote* on them as they us'd to do, but *throw* them away with *contempt* and *ſcorn*. And wherever there is true *repentance* from *ſuperſtition* and *idolatry*, it uſes to be thus; and where it is not thus, we have cauſe to fear there is not true *repentance*. *Rabanus* thinks *Solomon* was no true *penitent*, and that upon this *ground*, that he did not *aboliſh* thoſe things in his *Dominions*, which had been abuſed to *Idolatry*. *Solomon* (ſaith he) *never truly repented of his idolatry: for if he had yielded fruits worthy repentance, he would before all things have taken*

2 *Chron.* 33. 15.

Iſa. 31. 7.

Solomon *de admiſſo idolatriæ ſcelere nunquam perfectè pœnituit*, &c. in 2 Reg. 23.

care

care to remove the Idols which he made, and not (being ſo wiſe a man) have left them to ſtand as ſtumbling blocks to fools, as if what he erroneouſly deviſed, had been wiſely and well done. But though what he and ſome *others* have ſaid concerning his *condition*, be ſome what too *harſh*, yet this is certain, that his neglect in the preſent caſe, renders his *repentance* and *ſalvation* far more *diſputable* than otherwiſe it would have been. If we will be accounted the *friends* of God, we muſt declare our *enmity* againſt thoſe things that ſtand in *oppoſition* to him, which we cannot, *ſufficiently*, be thought to do, whiles we ſuffer the *occaſions* of his *diſhonour*, peaceably to *abide* amongſt us.

Aug. in Pſ. 126. & alibi. Bell. t. 1. de verb. l. 1. c. 5. See what Voetius ſaith to the contrary, diſp. part. 2. p. 1044 And Prideaux Lect. 6. ſect. 17. p. 90.

2. If we do not do it, but inſtead thereof make uſe of them, we ſhall go againſt the clear *light* of *Scripture* which teaches us otherwiſe, we ſhall go againſt all thoſe *precepts*, *promiſes*, *threatnings*, *commendations*, *reprehenſions*, *rewards*, *puniſhments* before mentioned, which do in a very high degree *oblige* us thereunto. Now this we muſt by no means be guilty of, leſt with thoſe *Job* ſpeaks of, we be found *rebellious* againſt the *light*, and wilfully *acceſſary* to our own ruine. It is ſinful to withſtand the *obſcureſt* truth the Scripture offers to us, but to withſtand that which *ſhines* with ſo much *evidence* and *brightneſs* is ſinful indeed, and therefore will no doubt be puniſhed *with many ſtripes*.

Job. 24. 13.

Luke 12. 47.

3. If we do not do it, but make uſe of them,

them, we shall give great *offence* to those amongst whom we live. We shall offend *some* by *confirming* them in their idolatry, *others* by *drawing* them to it, and *others* by *grieving* and making them sad with our unwarrantable carriage herein. The *Holy Ghost* according to the *septuagint*, terms the *Idols* of *Ephraim* σκάνδαλα, *scandals*, or *offences*; and indeed that is the nature of all *Idols*, with the *ornaments* and *utensils* belonging to them: they tend to the *offending* either one way or other, of all that have to do with them. *Balak* inticed the *Israelites* to eat meat sacrificed to *Idols*, and how do's the *Holy Ghost* interprete it? why he calls it a casting a *stumbling block* before them. And a late *Bishop* discussing the case, *whether reserving your conscience to your self, you may be present at Idolatrous devotion*, answers it *negatively*. *Your presence* (saith he) *is unlawfull upon a double ground: of sin, and of scandal: Of sin, if you partake in the idolatry; of scandal, if you do but seem to do it: The scandal is threefold: you confirm the Offenders in their sin, you draw others by your example into sin, you grieve the spirits of those wise Christians that are the sad witnesses of your offence.* How we must reconcile this with what he says after in defence of *Naaman's bowing* before *Rimmon*, I see not, unless we must say that in so doing, he neither *partak'd* in the idolatry there committed, nor any way *seem'd* to do it, and if so, then (as I said before) what need was there of a *pardon*? Certainly

Hos. 4. 17.

Rev. 2. 14.

Hall *Cases of Consc. p.* 183. *Ed.* 3.

tainly whether he *partak'd* in it really, or no he did in ſome ſort *ſeem* to do it, which afterwards being convinced was *unlawful*, he is *ſorry* for it, and *reſolves* againſt it for the future. And if the *ſeeming* to own, and make uſe of *abuſed* things be thus *offenſive*, what remains then, but that denying them any *countenance*, or *room* amongſt us, we *take* them and *bury* them in obſcurity.

4. If we do not do it, but make uſe of them, we ſhall occaſion our godly *brethren* to *ſeparate* and *withdraw* from us. God hath *charged* them, that when they ſee us fall in with *ſuperſtitious* and *idolatrous* courſes, to ſtand at a *diſtance*, and keep off from us. When the *Iſraelites* were fall'n to ſuch courſes, he requires the godly *Jews* to have *nothing* to do with them. *Come not ye* (ſaith he) *to* Gilgal, *neither go yee up to* Bethaven. Before the *Iſraelites* fell to ſuch courſes, the *Jews* might lawfully enough have gone either to *Gilgal* or *Bethel* (here for the *wickedneſs* of it, called *Bethaven*) and there have held *communion* with them, but afterwards they might not, without the guilt of ſinful *Symbolizing* and *complying*. And what he requir'd of the *Jews*, he requires of all his faithful Servants, whom he hath obliged to the like *abſtinence*; and therefore if we mean to have their *communion*, we muſt refrain from ſuch *courſes*, and walk more *inoffenſively*. Nay *Hoſ.* 4. 15.

5. If we do not do it, but go on to make uſe of them, we ſhall provoke God to *caſt* us

off

ſhip and *ordinances* ſincere, and keep cloſe to him in the *regular* uſe of them, he will favour us with his *preſence*, and abide amongſt us; but if otherwiſe, he will *withdraw* from us and leave us. When the *Iſraelites* fell to *Idols*, he proceeded with them after this manner: he
Hoſ. 1.9. claps a *Loammi* upon their heads, *divorces* them from him, and *leaves* them. Before, he *own'd* them in an *high* degree, *bleſſed* them with rare and ſingular *priviledges*; but when they forſook his *pure worſhip*, and fell to *ſuperſtitious* and *idolatrous* courſes, he *ſuſpends* his wonted kindneſs, *delivers* them into the
See Voetius *diſp.* part. 2. p. 145, 146 hands of the *Aſſyrians*, *drives* them out of their own *land*, and do's ſo *diſperſe* and *ſcatter* them, that it's become a *diſpute*, whether there be ſuch a *people* at this day in the *world*. As then, we would enjoy the *preſence* of God, which is the *greateſt* bleſſing any creature can poſſibly poſſeſs, let's *throw* away all our *Idols* of what ſort ſoever, and caſt from us every *polluted* and *unclean* thing; otherwiſe, there is nothing to be *expected*, but utter *abdication* and *rejection*, of which what good man, can think without *horror* and *trembling*?

FINIS.